CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY MAY 22, 1841. NO. 1077.---VOL. XX.—NO. 21.

RELIGIOUS MISCELLANY.

For the Register and Observer.

Harvard, April 18th, 1841.

Messrs Editors,—I have just been reading your Portland correspondent's letter on the subject of Slavery in the last number of the Register. He supposes you would be glad to know how that course you intend to pursue upon the subject of Slavery strikes others among your readers—that it might aid you in your course to know what your readers think. I suppose also that if there are others whose thoughts on this subject differ from Mr W.'s you would be glad to know it; as no doubt you would gladly satisfy the wants of *all* your readers, could you do it without violation of principle and conscience. I for one have lamented the course that has been pursued by the Register in regard to a subject which one might conclude quickly beforehand, must be interesting to Unitarians peculiarly. And I for one grieve that there is nothing better from that paper in prospect. I know there are some, I trust there are many of your readers who would rejoice to see the character of your paper changed in regard to this thing. I am tired of seeing this subject treated with such coldness and indifference. As men—as sons of the Pilgrims, as Republicans, as Christians, as Protestants, and as *Unitarians*—how can we be silent, when two millions and a half of our brethren are in bonds? Every other sect whether Christian or Infidel has a better excuse for indifference or coldness in this matter than we have. I read over the columns of the Register weekly, *Liberty, Holiness, Love*. And can you not sympathize with the slave? Can you not plead his cause? Abolitionists tell us there is a blot on our escutcheon, as a nation; much more is there one on ours, as *Unitarians*. We profess to be liberal—charitable—we are opposed to bigotry and intolerance. I need not repeat our great principle—our loud professions—but what is our practice? The anti-slavery cause to me seems to be the very cause which Unitarians as such should feel it their duty and privilege to espouse and defend as their own. Admitting you do not approve all the measures of the Abolitionists—I see not why you may not advocate the cause of freedom and express your sympathies with the oppressed, and your hearty disapprobation of Slavery. I presume that room might be spared in almost every number of the Register for a short article on the subject of Slavery, if fears were not entertained about the reception they would meet with. To say nothing of the civil liberty which these slaves are deprived of, it is well known that they have not that religious light and liberty which we profess to prize so highly, and which we are so earnest to convey to others. They have not that 'freedom to worship God,' for which our fathers sought these shores. Popery, Episcopacy, Calvinism, Presbyterianism—what are they, when contrasted with American Slavery?

No doubt the Inquisition was a horrible thing. But Slavery infinitely more so. We can sympathize with Servetus and condemn the spirit of Calvin; and have we no compassion for millions near home still living and suffering most foul wrong and outrage—and have we no indignation for those who hold their fellow beings in bondage? Methinks if the slave could read and understand our views of human nature—did he know what great and noble principles we avowed, he would repair to us first of all, as the very men to plead his cause, and protect him from his dangers—and he would be amazed to find how we applied our principles, or rather, neglected to apply them. Unitarianism is speaking in the West and in the South. I am afraid they are laying hold of our skirts, because we have the skill to reconcile Slavery with the pure, liberal, rational and holy doctrines of Christianity. If our views of religion are sought with such references, and if the reception of them be attended with such results, it will be a sad prosperity to our cause. God give us light, and truth, and moral courage.

I had written this mostly a fortnight ago, but delayed sending it, hoping that others would be prompted to write whose views are in accordance with Mr May's. But finding nothing in your paper as yet on the subject except another communication from the same gentleman, I forward you this article of mine, and hope that the request that it may be inserted in the Register will not be deemed unreasonable.

Respectfully yours, JONATHAN FARR.

For the Register and Observer.

FUTURE PUNISHMENT.

There are two views which may be taken of future punishment. One is that of *Retribution*, and the other that of *Reformation*. By *retribution*, is meant a punishment inflicted for sins committed, as a penalty, without any reference to the influence of the punishment upon the character of the individual or as an example to others. It is the infliction of suffering upon a person, because at some time of his life he has violated a command, and done something which is wrong. And has reference merely to this violation and wrong done. It is true the state of mind and the motives which led the individual to the act are regarded in deciding upon its moral character, as making it deserving of punishment, or retribution. But when once it is decided to be a sinful act, and deserving punishment, on the ground of mere *retribution* it will not admit of *pardon*. For pardon relates to punishment only in the other point of view, viz., *reformation*. It is granted because an individual has repented of his conduct, changed his character, and is no longer disposed again to sin. Pardon proceeds altogether upon the ground, that punishment being merely *reformatory*, when the reformation takes place, it becomes useless. But *retribution* proceeds upon the ground that punishment relates to the character and motives of the individual at the time the sin was *committed*, and not at the time the punishment is *inflicted*. It must therefore be inflicted without any reference to this subsequent character and conduct. Upon the ground then of *Retribution*, it follows that mankind must be punished in another world for the sins committed in this, and cannot be forgiven, whatever change of character they may have undergone. For as soon as you regard this change of character in dispensing with punishment, you change the ground of punishment at once, and consider it in the other point of view, as being *reformatory*, and therefore admitting of being dispensed with if the reformation has already taken place.

And this is the view which that class of Christians who call themselves *Orthodox* take of punishment. They view it in the light of *retribution*, which must follow the commission of sin, and does not admit of pardon. And to get rid of this consequence, which of course would subject the whole human race to future punishment, they introduce their doctrine of *Atonement*. This doctrine I conceive to be an absurdity resorted to to get rid of the consequence of a mistaken view of the nature and object of punishment, as taking one wrong view to get rid of another wrong view. But they have this advantage over those Christians who consider punishment in the light of retribution, and still do not believe in the Atonement as a substitution for it. They get rid of retribution by what may be called not a legal but a religious fiction, while the former have no such resource, but must take the punishment at all events, and cannot save themselves from it on their own system.

Regarding future punishment in the light of *retribution*, it is evident it must necessarily be *eternal* with those who are subjected to it. Because no change taking place in the character of the individual by its influence, he must continue through the whole period of it to be sinful, and at any given period of it must be just as deserving of the continuation of punishment as when it first commenced. There would be no reason therefore through the whole duration of eternity for remitting the punishment, since the man would continue to be a sinner, and the doctrine of retribution would require that he should be punished.

Any punishment therefore short of eternal in another world proceeds upon the fact of that other world being a *state of probation*, and punishment being *reformatory*. Since there could be no reason for discontinuing the punishment unless there was a reformation, and if there was a reformation, it would prove that it had been a state of probation, since the one implies the other.

The question therefore now resolves itself into this: Is punishment in another world to be *eternal*, and necessarily so—or is that other world to be another *state of probation?* There is no other ground that can be taken. That future punishment will be eternal is a necessary inference to be drawn, from viewing it as a *retribution*. That the other world will be a *state of probation*, follows necessarily from viewing punishment as being *reformatory*. Which view of the subject is in itself the most rational, and the most in accordance with the character we ascribe to God as a benevolent and wise being, I leave for others to decide. I myself have no doubt upon the subject.

A.

RELIGIOUS SECTS.

Extract from an address to the American people, at the close of Mr George Combe's 'Notes on the United States of North America.'—*Communicated.*

One palpable advantage of a number of religious sects, all equal in the eye of the law, is, that their clergy discuss each other's interpretation of Scripture, and the doctrines founded on them, with a degree of fearlessness, energy and effect, which rarely characterises the efforts of laymen in the same field. Each sect brings the doctrines of its opponents to the touchstone of reason, although some of them shrink from applying reason to their own. In a discussion on points of Scriptural doctrine, between laymen and religious teachers, the latter are prone to charge the former with infidelity, as the short answer to all objections; and the religious world too often makes common cause with the teachers, in giving effect to the accusation. But when the clergy of one sect contend with those of another, their religious characters protect them against this brief method of dealing with their arguments, and the subject must be treated on its merits. By this means, truth is advanced, and theology and reason are brought more and more into harmony. If a layman, for instance, had attacked the Calvinistic doctrine of Election, he would probably have been at once denounced as an infidel. But when the Rev. John Wesley, himself a high authority in religion, in commenting upon the Rev. James Harvey's advocacy of this doctrine in his 'Theron and Aspasia,' says, 'But what became of other people? (that is, besides the Elect,) they must inevitably perish for ever; the die was cast ere even they were in being. The doctrine to pass them by, has

'Consigned their unborn souls to hell,
And damned them from their mother's womb.'

I could sooner be a Turk, a Deist,—yea an Atheist, than I could believe this; it is less absurd to deny the very being of God, than to make him an Almighty Tyrant.' When a religious man writes thus, he must be answered in reason, and in Scripture reconcilable with reason.

Fear not evil then, from the multitude and conflicts of your sects. Many of them reject the authority of reason when applied to themselves, but they all use it to expose and refute the errors of their opponents; and by this constant appeal to reason I anticipate the ultimate purification of Christian doctrine, and the increasing approximation of all sects towards unanimity. There is one God, and one truth, and no interpretations of Scripture can be sound, or secure of universal acceptance and permanent existence, which contradict reason, or clash with natural science. Scripture may legitimately go beyond what reason can teach, as in teaching the resurrection of the dead, but no sound interpretations of it can evolve doctrines that distinctly contradict natural truth.

The process of improvement appears to me to be evidently begun. A large portion of your Presbyterian Church has dropt some of the peculiar doctrines of Calvinism, and even Yale College has modified the ancient views of original sin. These are steps, however small, by which the professors of Calvinism are approaching towards the opinions of those who adopt Universalism and Unitarianism. Be not alarmed. It is not my intention to express an opinion in favor of the superiority of any sect; this does not become a stranger, and one whose element is Philosophy; but as a philosophical observer, I beg leave to state my conviction, that the progress which Christianity is destined to make in your country, is one of approximation to unity in belief; that in proportion as the knowledge of mental philosophy and physical science is extended among your people, your sects will drop one doctrine after another, as it is discovered to clash with reason and natural truth, and that they will elicit purer and sounder, and more practically useful doctrines in their places; until Truth, commanding unanimity, shall stand forth before our admiring world. This must be the ultimate effect of free discussion, if man be really a rational and moral being; and however distant the prospect, it is still discernible by the eye of reason and of faith.

EXTRACTS FROM MR THOMPSON'S SERMON.

[This sermon was preached in Barre, by Rev. James Thompson, on the 37th anniversary of his ordination, Jan. 11, 1841.]

After receiving license as a candidate [by the Andover association and preaching in several vacant societies on supply, pursuant to an engagement with the committee of this society I came to this place, and preached for the first time in this pulpit on the first Sunday in October, 1803. The venerable forms of some of the worshippers at that time I can now recal in my imagination—grey headed men—men of iron constitution, of robust and lofty stature, beyond what I had been used to see. There they sat before me, almost overawing the inexperienced preacher by their commanding presence. And where are they now, your fathers who first listened to me here and who aided in my settlement? They are all gone to give an account of themselves to God, save three or four who yet linger on the verge of the grave.

The appearance of this house at that time, without steeple or bell, the old fashioned long public seats occupying nearly half the body of the house, and the large square pews the rest, —with no means of warming it in the cold season, was far less inviting than it is now. And how strong must have been the sense of the duty of public worship,—how ardent the love for the house of God, when so many were found willing to forego the comforts of the domestic hearth, to ride four or five miles, (as some did) and sit an hour or an hour and a half within these walls when the thermometer stood at zero! It would not have been strange if good Christians had then estimated the services of the minister rather by their brevity than their merit. But now they have no such reason. I do not say that the example of your fathers in the particular to which I allude, rebukes their less hardy and less zealous sons—for I bear you witness that herein you yourselves are praise-worthy—but I wish that their example should be remembered by you and held up to your children for their emulation. Encourage no such softness and effeminacy in them as would make them shrink from attending public worship when the wind is a little sharp or the snow falls briskly. If they have the right spirit, that will keep them warm. Your fathers were hindered by no such cause; why should you or your children be?

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After preaching six or seven Sundays as a candidate I received an invitation, with only one dissenting voice, to settle here according to the custom of the time, for life. At this period every inhabitant of the town, one colored man only excepted, belonged to the society, and (as the laws then were) contributed to the support of Christian ordinances. It may be here remarked that owing to the territorial extent of the society, some who lived on the borders for convenience' sake attended worship in the neighboring towns and took comparatively little interest in our ecclesiastical affairs.

On the 11th of January 1804, I was solemnly consecrated to the work of the ministry, by a large and very respectable council, selected without regard to any shades of difference in theological opinion;—the lines between the strict and the liberal parties, in the Congregational order, not having at that time, been distinctly drawn.

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At the time here referred to, there was a general harmony on religious subjects, but a harmony resulting rather from a prevalent indefiniteness of religious views than from unanimity of well settled opinions on theological subjects. The preaching of that time in most of our pulpits partook of this character of indefiniteness. Here and there one engaged in the ministry had worked his way clear out of the stony ground of Calvinism, and preached with plainness and power the unadulterated doctrines of the Gospel. But, in general, we saw truth only as in a glass, darkly. A veil was over our minds. The true light did not shine into them: and our preaching, though in spirit and purpose not perhaps very faulty, was not calculated to edify the soul in religious knowledge. One remarkable exception there was to this observation in this county which I cannot refrain from noticing. I refer to the late beloved and revered Dr. Bancroft of Worcester. Then in the prime of life and the full vigor of his strong faculties, he set an example of clearness, force, and method in thinking, of plainness and boldness in speaking on doctrinal subjects, accompanied with a meekness of wisdom which inspired respect while it gave instruction, which it is to be regretted was rarely followed. There is no man of all the teachers of the Gospel, who from our vicinity, or I may say, from our Commonwealth, have gone up to their rewards, who did more in his day by his pen, by his tongue, by his countenance beaming with benevolence, by his daily life of unblemished purity, by his wisdom in council and by his intrepidity in maintaining the cause of truth,—there is no man of them all, I say, who did more than he to give a commanding character to our denomination and to gain for our doctrines consideration and acceptance in the community. The influence of his life and ministry is widely felt now not only by us who thankfully acknowledge it, but by Christians of other names, who would be reluctant to confess their indebtedness. Such men do not often appear. They are in almost a literal sense 'angels of the churches,' and their visits have been too few. Let us keep their memory sacred in our hearts, and when they are gone let us teach our children to praise them.

As I review my own preaching at this period, though I honestly endeavored to declare the whole counsel of God, and though I do not discover any deficiency but what was common to the great body of the clergy, yet I deeply regret that the prominent doctrines of the Gospel, as I now receive them, were not more discriminatively exhibited and their practical requirements more plainly urged. Nevertheless, while I seriously endeavored to guard my people against the delusive sophistry of unprincipled sceptics on the one hand, and the wild vagaries of blind euthusiasm and ill-natured bigotry on the other—I labored to explain and enforce the doctrines, precepts and sanctions of our holy religion in the use of phrases and modes of thought, of time-honored sacredness, though now I think of erroneous tendency,—to the acceptance of my hearers, and I humbly trust, not without some evidence of the divine blessing. We who live at this day have much to be thankful for in the more enlightened views and more accurate knowledge of the word of God which prevail around us. We have been brought as we hope, out of the mists of an indefinite faith, received without inquiry and maintained without an attempt to analyze its principles or to ascertain their true grounds, into the marvellous light and clear apprehension of the truth as it is in Jesus. And our responsibleness, let us remember, for this state of Gospel privilege to Him who hath brought us into it is exactly commensurate with the obligations to gratitude under which it lays us. O! let it not be said to our reproach that though the light shineth in darkness, the darkness comprehendeth it not, but let the glory of our faith be illustrated in the daily beauty of our lives and its enlightening influence be seen in the purity of a good conversation, and the cheerful serenity with which we meet the hard and harrowing trials of life. * * *

Several years subsequent to my settlement an event occurred of great importance in its bearing on the progress of liberal sentiments—the appointment of the learned and excellent and now aged and revered Dr Henry Ware, as Hollis Professor of Divinity in Harvard University. This appointment drew forth an attack on the supposed heresies of the new professor from the fiery and warlike Dr Morse of Charlestown. Many were led in consequence of these proceedings to think more seriously than they had done on the real grounds of difference between the liberal and the strict portions of the Congregational order,—to endeavor to define their faith and to give a reason for it, and while renouncing the absurdities of Calvinism to make sure of something in better accordance with the spirit of Christ and with the wants of the soul. Our eyes were then opened, but it was only to see men, as trees, walking. And it was not till after the great controversy between Drs. Channing and Worcester, Ware and Woods, which began about ten years afterwards—a controversy conducted on both sides with extraordinary ability and which poured a flood of light on the essential characteristics of the Christian faith—it was not till then that our theological opinions assumed a clear and harmonious form, and the preaching in the liberal churches in this vicinity took a character, became in some sort systematic, and began to give signs of true life.

Then arose the alarm cry. Heresy is getting bold and must be put down. Let there be a division, was the decree of the alarmist. By the side of every liberal church in the commonwealth a church of the true stamp must be set up. If there are 'six women and two men' discontented—enough;—they must be made into a church and money must be contributed by the faithful in all quarters without stint to help them in this schismatic and therefore heretical work. * * *

Although our society has contributed the materials for building up three others, yet our number and resources remain respectable and abundantly sufficient for every desirable purpose. It is not known nor can it be precisely ascertained how many souls belong to us. We have in our society a few less than three hundred families. Allowing five to a family, this would give us not far from fifteen hundred souls. The assessors' books show something more than three hundred taxable payers to the support of your ministry. Comparing the weight of parish taxes which you, my friends of this society, are obliged to sustain with that of the members of the two other principal societies in this town, you will find it less heavy by one third, some think by one half: and comparing it with other Unitarian societies where I have inquired, I find your burden less than most; indeed I know of but one in which the tax on a thousand dollars for parish expenses is less than in ours. * * * * *

Whatever may be the future relative standing of this Unitarian society—the Principles we hold, in all their essential features, I believe in God with an assured faith, will prevail and spread for the blessing of mankind over the whole earth. I think I can discern in the signs of the times, striking indications that the leading doctrines and principles of Unitarianism are now silently and not quite invisibly diffusing themselves through other denominations. By the adoption of more enlightened principles of scriptural interpretation —by the prevalence of juster notions of the intellectual and moral nature of man—and by the wider diffusion of general knowledge, they will grow up in the bosom of the different sects, till finally some unforeseen occurrence shall call for an explicit declaration of them—shall demand an abandonment first of the reality and then of the name of former errors, and Christians of every different denomination shall be astonished to find how nearly in their inward convictions, they are agreed. * * *

I beseech God that he who shall be called to minister at this altar when my poor services are ended, may be a man of wisdom, a man of sound knowledge, a man of fervent piety, no sectarian, no bigot, no vain schemer, no half-fledged theologian, but one thoroughly furnished, who shall be able to teach this flock, and to lead them into green pastures and by still waters, to show them the things that are excellent, and to bring them unto God. And I counsel you, my friends, when the time arrives for choosing my successor, to look to our School of the Prophets, which is sheltered by the wings of that venerable University, which was one of the earliest and richest offerings of our Pilgrim Fathers, 'to Christ and the Church.' And may you find a man who shall be able to show you by contrast, how exceedingly deficient have been the services of him who now speaks to you.

THE LATE SAMUEL MAY, ESQ.

[From Dr Greenwood's Funeral Sermon.]

A life of action, of self-improvement, of benevolence, of piety—such is the preparation for a good old age; an old age which in the highest sense shall be acknowledged to be good.

And such was the preparation which was made for *his* old age, by a well known member of this church, who, having finished a long course of usefulness on earth, is now gone to his fathers in peace. His old age was emphatically a good old age; and it was so, because he had made the due preparations, and laid the firm foundations for it long ago. Of the active in society, he was among the most active; there were few, not professedly students, who had a greater love of literature, and a more ardent desire of self-culture than he had; his heart was full of benevolence and sympathy toward his fellow creatures; and a sober and trusting piety toward God his Creator was the very light and guide of his life.

Mr May belonged to a generation which has now almost wholly passed away. A few yet linger, but they will soon be all gone. He may be regarded as a type and specimen, not indeed of what was most brilliant and distinguished, but of what was most solid and worthy, staunch, honest and upright, and true in that generation. He was a native of this city; his life was passed in the open sight of his fellow citizens, and the testimony which I render is only the repetition of the common voice.

His integrity has never been questioned. It passed safely through the trial of adversity and failure in business—a trial which has proved too severe for the strength of many—and was confidently relied upon after that change as before it. Perfect proof of this is given by the fact that he was called on to fill several offices, which, though not conspicuous, involved important trusts, and supposed implicit confidence, and which were held till repeated intimations of increasing age warned him to resign them.

His ideas and feelings respecting riches, though not perhaps peculiar, were certainly not common. He regarded the gift of property to one's children a questionable good. He has often said, that he knew many promising youth who were stinted in their intellectual and moral growth by the expectation of an inheritance that would relieve them from the necessity of labor. Every man, he would add, should stand upon his own feet, rely upon his own resources know how to take care of himself, supply his own wants; and that parent does his child no good, who takes from him the inducemeht, nay, the necessity, to do so.

He thought it well and proper, to engage in the pursuit of property in some honest and honorable occupation, as one of the means of unfolding the faculties, and forming and establishing the character. But he considered it most unworthy of a rational and moral being, to seek after riches as the *chief good*. He utterly despised avarice.

When about thirty-eight years of age, he was stopped in the midst of a very profitable business, in which he had already acquired a considerable fortune, by the result of an ill-advised speculation. He foresaw that he must fail, and at once gave up all his property, 'even to the ring on his finger, for the benefit of his creditors.' The suffering which this disaster caused revealed to him that he had become more eager for property, and had allowed himself to regard its possession more highly, than was creditable to his understanding, or good for his heart. After some days of deep depression, he formed the resolution, *never to be a rich man;* but to withstand all temptations to engage again in the pursuit of wealth. He adhered to this determination. He resolutely refused several very advantageous offers of partnership in lucrative concerns, and sought rather the situation he held, for more than forty years, in an Insurance Office, where he would receive a competence only for his family.

When in the midst of his family he seemed to have no anxieties about business, and was able to give his whole mind to the study of his favorite authors, the old English Classics, the best historians, and Paley and Priestley, of whom he was a great admirer.

He almost always read one or two hours in the morning, and as much in the evening. By the devotion of only this time to books, he was able in the course of his life to peruse many volumes of substantial value, of the contents of which his sound understanding and reteutive memory enabled him to make readily a pertinent use.

In active benevolence and works of charity, he seems to have been indefatigable and unsurpassed. He was not able to bestow large donations on public institutions, but he was a valuable friend, promoter, and director of some of the most important of them. His private charities are not to be numbered. I believe that without much trouble he might be traced through every quarter of the city by the foot prints of his benefactions. Pensioners came to the door of his house, as they do in some countries to the gate of a convent. The worthy poor found in him a friend, and the unworthy he endeavored to reform. His aid to those in distress and need was in many cases not merely temporary and limited to single applications, but as extensive and permanent as the life and future course of its object. I think I may be allowed to mention, as one instance of this effectual species of charity, that one whole family of fatherless and motherless and destitute children, bound to him by no tie but that of human brotherhood, found a father in him, and owe to him, under Heaven, the respectability and comfort of their earthly condition. It would appear as if he had expressly listened to the exhortation of the son of Sirach, and had received the fulfillment of his promise: 'Be as a father unto the fatherless, and as a husband unto their mother; so shalt thou be as the Son of the Most High, and he shall love thee more than thy mother doth.'

As a friend and neighbor, his kind attentions and services were unremitting;—and how much of the happiness of our daily being is dependent on such attentions and services! He knew many persons, and suffered himself to forget none. If he had kept a list of them he could not have been more punctual in his remembrances; and he did keep a list of them in his friendly heart. But though he comprehended many in his generous regards, his strongest affections were still at home, reserved for the few who were nearest, and not dissipated or rendered shallow by the diffusion of his general charity. The stream of his benevolence was wide, but its central channel was deep.

His love of nature was ever fresh and warm. He watched the seasons as they rolled, and found in each much to excite his admiration and love of the great Creator and sovereign Disposer of all. The flowers, the birds, the sunshine, and the storm were objects of his continual notice, and of frequent remarks in his Diary. His habit of walking early in the morning, often before sunrise, which he persisted in regularly until about two years since, secured to him a season of daily communion with the beauties of Creation and its Author.

His love of children was ardent—and he inspired them with love for himself. It was his wish ever to have some children in his family. Their joyous laugh was music to his ear. After the death of his first born, he felt so lonely that he adopted a boy to supply the vacant place. And even within a few weeks of his decease, the son of a widow was brought by him to a home in his house.

This is a slight sketch of what he was to society and his friends.

On the services of the Church and the ordinances of religion as here administered, he was a constant attendant. And this was because he viewed them in their proper light as the outward supports of order and virtue, and the good helps of piety, and not because he esteemed them as religion in themselves, or substitutes of religion: for if there ever was a man whose piety was practical, whose religion was life-religion, who could not understand or enter into any views of religion which were *not* practical, it was he.

He had borne many sorrows in the course of his protracted pilgrimage, and religion had supported him under them all. His belief in the sure mercies of God and the promises of the Savior was as firm and deeply rooted as the mountains. His faith in a future and better life was as sight. He saw its glories with his eyes, and more distinctly as he drew nearer to them. Many expressions of his, simply and strongly declaratory of this sight-like faith, dwell, and will always dwell, on the memories of his relatives and most intimate friends.

His frame was so robust, his manner of living so regular, his mind so calm, his whole appearance so promising of endurance, that, aged as he was, even in his eighty-first year, I had thought he would yet continue for a season with us, and come up for many Sabbaths to our solemn assemblies. But it was not so to be. Till the Sunday before his death, he appeared as usual in his accustomed seat. For a few days afterwards, gentle intimations of death were given—hardly alarming to his friends, and not at all so to him, though he perfectly comprehended their meaning. There was some aberration of mind, but no suffering of the body,—and then, to use the words of an old writer on the decease of a venerable prelate, 'then he sweetly fell asleep in Christ, and so we softly draw the curtains about him.'

For the Register and Observer.

AIM IN PREACHING.—REPENTANCE.

Some ministers imagine that their whole duty is to urge men to repentance, and they accordingly make, Sabbath after Sabbath, the most pungent appeals to sinners to turn. The consequence is that the thoughtless become hardened to these appeals, and those who have begun a religious course forget that there is a work yet for them to do, to go on toward perfection.

Other ministers think that all men know it is their duty to repent. They preach therefore on the duties of Christians and seldom speak as though there were any other than Christians in their hearing. The consequence is that sinners are left to sleep the sleep of death, nor are Christians aroused to a sense of the wants of the world.

Which class of preachers is most numerous, others may judge. Few belong to that third class, who proportion their preaching aright, so that no impenitent sinner can for a long time sit under the sound of their voice without being exhorted to repentance, and no believer, without being well instructed in all the duties of the Christian life.

Perhaps some will on reading these remarks class their own minister with one or the other of these divisions and excuse themselves on account of their pastor's fault. What! my reader, another man's negligence excuse you? If your preacher neglect to inform you of Christian duties, stir up your minds then by holy books. There are printed sermons, and books enough

on the practical duties, stir up your minds then by holy books. There are printed sermons, and books enough on the practical duties of life; read them and read your Bible, and thus make up the deficiences of your pastor.

But if you are delaying the work of repentance, because you have not repentance urged upon you from the pulpit, think not, that this will excuse you in the sight of God. He calls upon you by other ways than by the preacher's voice. By all the admonitions of his providence, by the drunkard's death, and by the criminal's woes, by hereditary diseases, and by foul murder from hot anger, he shows you what sin is when it is finished. By the death of friends, by public mourning, by the oft passing hearse, and by your own pains of body, he reminds you of the shortness of life and bids you prepare for judgment. And in the daily supply of wants, in the kind intercourse of friends, in success of your hopes, in the beauty of nature and in the sweet hopes of the gospel, he would win you to love. O! how can you thus enjoy a Father's bounty and return no thanks? But worse than that, you repay love with hatred, kindness with contempt, and gifts by robbery. So far from being grateful to God for his unnumbered mercies, you even take those things which belong to him and lavish them upon yourself.

My heart bleeds, as I reflect how many a careless reader will look over these lines, throw them aside, and run on in sin as ever. I feel sorrow for those whose way is their folly, who are bent on their own destruction. Why do you thus hate your own lives? Why do you so obstinately neglect the glorious promises of eternal life? Why do you steel your hearts against the soft influences of a Father's love and thus provoke his rod? Why do you reject the Savior, who with unconquerable love for you, toiled and suffered, and gave his life a ransom for yours? Know you not that he cometh with clouds and every eye shall see him and you also that despise him, and that he cometh with mighty angels and in flaming fire taking vengeance upon them that know not God and obey not his gospel? In Christ's name would I plead with you, be reconciled to God. The path of repentance is not so thorny as the one which you are treading is dangerous. Self-denial and the ridicule of worldly friends may be hard for you, but the sentence of your Judge, and the never dying worm will be harder. Your sinful habits may now give you a delusive pleasure, but religion will give you happiness, self-respect and the whisperings of the Comforter here, and unfading pleasures in Heaven.

CHRISTIAN REGISTER.

BOSTON, MAY 22, 1841.

ASSOCIATED ACTION.

Every one, if he have the sympathies of a man, must wish to do good in the world, to promote human happiness and advance human virtue. Every one, if he have the faith of a Christian and the benevolence of a Christian, must wish to further the Christian cause, to give to others the comforts and consolations of the gospel truths, to secure to the gospel the faith and allegiance of the world's inhabitants. How shall he do this most effectually? What efforts shall he make toward the accomplishment of this great result? There are various modes of action he may adopt. There are many kinds of effort he may and should make. If he have wealth he may give it, if he have wisdom he may utter it, if he have influence he may exert it; if he have one or all of these, he may associate and combine these with those of others in this holy cause. This last he should not fail or refuse to do. We are by no means disposed to deny that individual character is the great instrument of usefulness, that the thing, which speaks most directly to the mind, the heart, the conscience of others, is a pure, Christian example exhibited in the ordinary relations and daily intercourse of life. The great obstacle to the progress of the Christian religion is the unholy lives of its professors. Did all Christians live up to Christianity, did they present a winning and persuasive exhibition of it in their characters, it would do more for the spread of Christianity, more to increase its power and extend its truths, more to remove ignorance and subdue prejudice, more to secure to it the confidence, and gain for it a place in the affections of mankind than any thing else. This was the great instrument by which Christianity was originally established and diffused in the world. The Savior's character wrought as mightily in the minds of beholders, as the Savior's miracles. Its simplicity, dignity, consistency, loveliness and perfection unquestionably did much to attach the Apostles to his person, to sanctify them to his cause, to make them its messengers and martyrs. And subsequently it was their own characters, their holy and devoted lives, and the holy and devoted lives of the primitive Christians, that secured for Christianity its early and wide diffusion.

For a short time after the ascension of Christ, God wrought with his apostles by signs and wonders. But the arm of power was soon drawn back into the heavens, and the propagation, the diffusion of the gospel was then left to be effected by human agency. And it was propagated, it was preached, defended and diffused, not by books and treatises, not by imperial edicts and the sword, but by the characters and conduct of the apostles and their associates and primitive disciples. Their pure, holy and benevolent lives were the great instrument by which the new faith was spread and its influence increased and extended—an instrument which, if wielded as powerfully, would be as effectual now as then.

But while we acknowledge the importance and efficacy of individual character, we would not undervalue or neglect associated action. The principle of association, of combination is a mighty principle. It has evils and dangers. It is liable to abuse and perversion, in common with every good thing; but it is a valuable instrument in the hands of wisdom and discretion, and one which may not with innocence be utterly neglected. We may not hold ourselves aloof from all associated effort. We must and should act with others, when and where we can, for the advancement of various moral and religious objects; not merging our individuality in the combination, but bringing our individuality, to temper, modify and direct so far as we can the combination. In the natural and moral world this principle produces great and beneficial results. The confluence of small streams forms the majestic river, to serve as a deep and broad channel of communication from the heart of a continent to the ocean, the great highway of nations; while the same quantity of water, scattered into a thousand different rills, would be comparatively useless. So the strength and means of individuals, each humble and insignificant by himself, united and brought to bear upon a common object, can accomplish results which separately they might labor for centuries without effecting. The apostles would not have succeeded in changing the faith of the world had there been no sympathy or union between them. The gospel would not have made the early and rapid progress it did, had each Christian disciple, however excellent his character and holy his life, have stood upon his individuality and refused all manner of union, sympathy, and co-operation with his fellow disciples. It would soon languish and die out now, did every Christian endeavor to keep himself isolated and solitary in his Christianity. The perfect fruits of Christianity, its highest and best fruits would not then be exhibited in the character. We say that the spirit, the essence of Christianity is *love*. But love is a social principle. It leads the heart in which it abounds to sympathy and co-operation, as naturally and irresistibly as the physical law leads the smaller streams to unite in and form the broad river, and the broad river to flow into the great ocean. The great objects of Christianity cannot be accomplished without this sympathy and union, without associated action. Some of these objects are accomplished by the small association, which each church and society with its minister constitutes. Others, such as the extensive circulation of the Bible, the sending forth of missionaries, the extensive publication and distribution of tracts, the assisting of new and feeble societies, and other similar objects, these can be accomplished only by larger associations, which shall unite the strength and means of many individuals and churches.

Sectarianism therefore, so far as it means only the organization necessary to carry out certain benevolent purposes, to accomplish important Christian objects, is not a bad thing. If we wish to be as useful and do as much good as we can in the world, we must participate in such organization and aid in such associated action.

GEORGE COMBE AND THE MASSACHUSETTS BOARD OF EDUCATION.

We find in Combe's 'Notes on the United States,' some remarks, on the attempt made by a part of our Legislature in 1840 to abolish the Massachusetts Board of Education, that seem worthy the attention of our readers. We quote a few sentences.

'On the 3d of March, 1840, the committee on education was directed by the House of Representatives to consider the expediency of abolishing the Board of Education and the Normal Schools; and on the 7th of March, the majority of the committee [viz. Allen W. Dodge, of Hamilton; Frederic Emerson, of Boston; Chester Tilden, of Belchertown; and B. D. Hyde, of Southbridge] presented a report. The report possesses more than a local and temporary interest. It is indicative of the state of intelligence of a considerable portion of the citizens of Massachusetts, whose opinions it expresses; and besides, it imbodies views which, in all probability, would be urged by one party or another against education under the sanction of government in other countries.'

'In my humble opinion, all that has been written by European travellers against the people of the United States, their manners and institutions, will not depreciate the character of their civilization in the judgment of reflecting men to one half the extent that will be done by this document alone. It appears, indeed, to contradict much that I have already said in favor of the American people; and at the hazard of standing still further condemned, I am under the necessity of reporting that it found 182 individuals in the House of Representatives of Massachusetts, the most enlightened of the States, to vote for its adoption. In point of fact, however, I have endeavored to convey the idea that there is a vast extent of ignorance in the Union, and even in Massachusetts; and this report signally sustains the assertion. But there is also another side to the picture, which I am happy now to exhibit.

The minority of the committee, consisting of 'Mr John A. Shaw and Mr Thomas A. Greene,' gave in an admirable report in support of the Board of Education and the Normal Schools; some of the Boston newspapers warmly espoused their cause. Dr Channing published in one of these an eloquent and cogent defence of them, and in the House of Representatives, a highly interesting debate ensued on the merits of the whole question, the result of which was, that 218 members voted *for the rejection of the first mentioned report*, making a majority in favor of the Board of sixty-six members.'

Mr Combe adds in a Note.

Since the text was written, I have received the 'Abstract of the Massachusetts School Returns for 1830–40,' and regard it as affording a triumphant vindication of the law, which established the Board of Education,—of the Board itself, and of its Secretary. These Returns have been made by 301 out of 307 towns in the Commonwealth; and they are accompanied by selections from the Reports of the School Committees. The 'Returns,' and 'Reports,' taken together, present a most instructive and interesting view of the condition of the schools at the present time. They appear to me to show that the condition of the schoolhouses is, in many instances, deplorably deficient; so much so as to be injurious to the health and symmetrical growth of the children; that the schools generally have been sadly neglected by the more wealthy and intelligent citizens; and that many of the teachers, although men of excellent moral character, are, in consequence of their own deficiencies in education and in the art of teaching, ill qualified for their situations. This is an alarming picture of a Commonwealth, whose prosperity rests on the morality and intelligence of its people. It indicates, that the first step towards a despotism,—that of rearing an ignorant population,—had been taken. But the 'Abstract' shows a cheering counterpart. The exposure of these defects is already stimulating public opinion to enforce their removal. The Reports of the School Committees, while they indicate that a highly enlightened zeal in educational improvement exists in many of the towns, throw a flood of light, not only on what is deficient, but on the means of supplying what is wanting. The accurate knowledge, sound sense, and classical eloquence, of some of these reports do honor to the State, and by placing their bright coruscations of moral sentiment and intellect, side by side with reports of a different character, the most vigorous emulation will be excited, in all, to improve. The fact of all the towns having reported except six, shows that the machinery is efficient. The 'queries' circulated by the Board, and which the committees, in most instances, have answered, are of the most searching description, and well calculated 'to hold the mirror up to nature,' and to show to every town its own imperfections or accomplishments.

The public mind must be vividly awakened to the importance of education, by such a document as this; and it is indispensable that it should be so. Under a despotism like that of Prussia, the whole intelligence and power of the State can be wielded by the sovereign, and applied to the improvements of schools; but in the United States, unless the people, *the whole people*, see the necessity of a high education, understand what constitutes it, and become animated with an active zeal to attain it, the Common Schools cannot prosper. As water cannot rise higher than its fountain, so, in the United States, education, morality, and religion cannot rise higher than the level of the intelligence of the people. The law in Massachusetts is wisely framed, with a view to this fact. The Secretary to the Board, by travelling round the State, by correspondence and interviews, obtains all the knowledge he can reach, respecting existing defects and practical improvements; he communicates this information to the Board; from them it goes to the Legislature, by whom it is printed, and sent into every school district of the State. The law requires that the committee of each town shall make a report to *the town*, a copy of which must be sent to the Board; and from these reports the Annual Abstract is composed. (See Fourth Annual Report of the Board of Education, together with the Fourth Annual Report of the Secretary of the Board. Boston, 1841.) Although in all this there is nothing of compulsion, and although the Board acts by moral influence alone, yet the system, by appealing to the Benevolence and Intellect, the Self-Esteem and Love of Approbation, the Philoprogenitiveness and Conscientiousness of the whole community, is calculated to produce great results. It will beget that deep and general interest in education, in the whole people, without which, as already remarked, schools cannot flourish in an American Commonwealth. I shall regard it as a bright day for Great Britain when she shall have such a machinery at work, directed by such able hands, to raise the moral and intellectual condition of her people.

DR. CHANNING'S WRITINGS.

The Westminster Review for April, 1841, contains a notice of a late English Edition of Dr Channing's works, in five volumes, from which we quote the passage which follows:—

'Whatever may be the peculiar faults of Dr. Channing's somewhat *ex cathedra* style, it is a style for many purposes superior to that of any other writer of the present day. In promulgating new and important truths, the object to be attained is to cause them to be felt;—to produce an impression not to be effaced. In this Dr Channing is eminently successful. He is the most powerful writer of the age. Others have expressed the same sentiments, but no one so emphatically. His voice is that of a giant: the stroke of his pen is like the blow of a sledge-hammer. Human freedom, the rights of industry, the cause of peace and universal brotherhood have never been supported by such powerful appeals as those which have proceeded from the pen of Dr Channing.

The present edition of his works has had the great advantage of the co-operation of their distinguished author. The contents are classified in separate volumes, under the heads of reviews, essays, discourses, &c.; and the discourses have now affixed to them titles expressive of their subjects, as well as of the occasion on which they were delivered. The last volume, just published, contains a miscellaneous selection of recent papers, including the lecture on the elevation of the laboring classes, to which we alluded in our September number.'

[From one of our Missionaries in the West.]

—— Ill., May 4th, 1841.

My dear Sir,—A little more than a month has elapsed since I last wrote you. The first Sabbath in April was a blessed day for our Church. We then had an addition of four young ladies to our number. Our Congregation on the morning of that day was the largest which we have had. Our Sabbath school is doing very well, one or two new ones come in every Sabbath. Last Sunday evening I concluded my series of monthly lectures, upon the great practical doctrines of our Religion—love to God—love to man—and purity of heart—which I maintained to be the saving principles of Christianity. I was glad to see a good audience, and among them several from the other religious Societies of the city. Every Sunday brings strange faces into our Church, and the number of these increases.

I know not that I can give you any farther account of our doings. I am laboring, week by week, and day by day, to infuse spiritual life and energy into my flock—to reveal to them the infinite powers and capabilities which lie wrapped up in their souls—to call out their spiritual affections, and direct them to God—to God as revealed by Jesus in the character of a spiritual Father, as the only object which will satisfy them. I am seeking to make my people realize the value of their immortal natures—to lead them to unfold their faculties and affections into the perfect christian character—in fine, to make them all good christians.

I find myself becoming more and more attached to them every day, and more and more attached to this Western life. There is a pleasant excitement attending it, which we do not find at the East. But still, for several reasons, my face is set east-ward. I have, however, determined to remain here until some one comes on to take my place. I know too well the importance of having regular and constant preaching in a new society, to leave my little flock without a shepherd. It would be a great injury to this society now, if they should be obliged to close their church for weeks or months. They are gaining now, and will continue to gain, so long as they have regular preaching. I have full faith that the Unitarian Society in —— will yet be one of the largest and strongest in the city, and that it will exercise a great and good influence in this community. It may take a year before our house shall be filled with regular worshippers, and it may take longer, but it must come before long.

I hope you will be successful in procuring a preacher to come and take my place. Do not send any one without ordination. The usefulness of such a minister would be very much impaired. We have a church, and we must have the communion.

Brother Eliot writes me that he shall go to Chicago, to attend the Installation of Brother Harrington, about the last of this month. I shall then exchange with him for one Sabbath. Shall we not see some of our Boston Brethren in the Mississippi valley, in the early part of summer? I should rejoice with an exceeding joy to see the face of a Brother clergyman of my own faith. The duties of a clergyman in these frontier stations are much more arduous from his want of sympathy and counsel. Situated as he is, he must look to his heavenly Father, and to his Savior, for all his counsel. But, thank God, these are all-sufficient.

I am glad to see, by the Register, that some kind friend in Boston has thought of us in our day of small things, and sent to you some books and pamphlets for our parish library.

Yours in the bond of Christian love.

G. M.

RECENT PUBLICATIONS.

A Sermon preached to the First Congregational Society in Barre, by its Pastor, James Thompson, on the thirty-seventh anniversary of his ordination, Jan. 11, 1841. Boston: B. H. Greene. pp 35.

It is not often that we meet with a better written discourse than this, or one that is adapted to awaken in the reader more gratifying feelings of respect for the author's talents and fidelity. Extracts from it will be found on our first page. We subjoin the introductory paragraphs.

All men have their days of reckoning with themselves. There are special occasions which seem to say with emphasis to the serious and thoughtful, to the Christian who has been entrusted with responsible cares and duties: Give an account of thy stewardship. In the lives of individuals as well as in the history of nations there are distinct epochs. To men moving in the humbler spheres of society, no less than to those who fill its highest places, there are dates pregnant with interest, which as they come round in the calender, call up before the mind peculiar images of the past, give rise to the most solemn reflections and say to the soul: Soul! render up thine account. The anniversaries which the poor and obscure man celebrates at his fireside, in his lowly habitation, with an affectionate family around him, are as full of weighty meaning and quickening admonition to him as those of a more imposing character which whole communities unite to observe. Birth—marriage—the day which decides his calling and the field of his labors—the day when Death first entered his happy dwelling—the day when he first made profession of his faith in the Lord Jesus Christ, these are periods in his career the influence of which can scarcely be measured and the memory of which fills him with profound emotion.

It is well for us to notice in a religious manner and at stated times, prominent events of our lives which have, under God, in a great degree determined their course, which have fixed the bounds of our habitation and established our domestic and social connexions—events which have been either starting points or principal stages in our pilgrimage to eternity. Such a notice cannot fail to awaken in us sentiments of the most lively gratitude to God with whom is the ordering of our lot, and of the most sincere resignation to the disposal of Him 'who maketh poor and who maketh rich, who bringeth low and who lifteth up.'

With this view I shall devote the present discourse to an humble commemoration of the day on which my connexion with the inhabitants of this town, as a Christian minister, was established—an event in our history the influence of which, for weal or for woe, must be as lasting as our existence.

It has become a custom, you are aware, for ministers of the Gospel when they have reached a half century of their labors, to take a solemn review of its course,—of the changes they have witnessed in the state of society, and of theological opinions during its progress, and to add such exhortations as they think may be of use to their people when they themselves shall have been called away to give an account of their stewardship at the bar of Heaven.

Though I have but just completed the thirty seventh year of my ministry, yet I feel sensibly the advances of old age: I feel an increasing decrepitude in my faculties—I am conscious of a decline of mental vigor, which admonishes me that the day is far spent, and that what I have to do must be done quickly: and I greatly fear that should a gracious Providence unexpectedly lengthen my days until the fiftieth anniversary of my ordination, I should be less able than I now am to say what I might wish as an affectionate tribute to the long tried kindness and never failing fidelity of my beloved parishioners. I think then that the honored custom of preaching half century discourses may in my case be 'honored' neither by the 'breach' nor the 'observance' but by anticipation.

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The Lectures delivered before the American Institute of Instruction at Providence, (R. I.) August 1840, including the Journal of Proceedings and a list of officers. Published under the direction of the Board of Censors. Boston: Wm. D. Ticknor; 1841.

The American Institute of Instruction has done good service to the cause of education and public instruction. The published volumes of Lectures, delivered at its annual meetings, are interesting and valuable documents, full of practical wisdom and the results of a large experience, on matters connected with the formation of character and the developement and cultivation of the human faculties. The volume before us, containing lectures delivered at the last annual meeting of the Institute, we have read with much pleasure. We have marked several passages for extracts, but have room only for the following from Mr Cushing's Lecture on School Instruction and Discipline.

'As men can hardly be so placed in the world, as not to have an opportunity to put in practice the virtues of Truth, Justice and Love, so at no time are they more needed than in schoollife. In this, as in the respects already adverted to, it will be found that it is a miniature of more mature life, and that the virtues of the latter may here be early learned. These virtues must be based upon the solid foundation of Christian teachings and religious principle. These must always be appealed to by the teacher, as the great source of light and obligation. He will bring his flock under their influence by always referring to their precepts as infallible, and their sanction as obligatory, and thus claim for his labors a foundation decidedly sacred. This seems to lie at the root of all that is called moral and religious instruction, so far as school is concerned. The studying of catechisms, the use of the Bible, or the introduction of religious services, do not seem to me to be the mode in which instruction of this nature is most advantageously conveyed. They can occupy but a small portion of time and attention, and can be better attended to elsewhere. Surely, in a Christian community, and at the present day, it may be presumed that the great truths of Christianity may be at least intellectually known by all children past the earliest years. The appointed guardian of the young will, then, unhesitatingly appeal to this religious knowledge in explaining the great moral obligation they are under to himself, to each other and to the community. He will seize the opportunities that daily arise to bring them more directly to bear upon their conduct and habits. These will not be rare.

Truth is constantly called for in the dealings between instructor and pupil; truth in word; truth in action. The temptations to its violation are as numerous, and operate, to the full, as strongly as in any period of life; and it will be constantly violated, unless the baseness, the unworthiness, the degrading nature, and awful consequences of habitual falsehood be deeply impressed upon the mind and conscience. Let the instructor bring all the terrors of the moral law, enforced by all his powers of persuasion and argument, to bear in forming that moral sensibility and fearlessness, that will not shrink from the acknowledgment of the whole truth, though with the certainty of personal inconvenience and mortification.—Let him not cease to insist upon it as one of the absolute requisitions of morality, and carefully notice every instance of its infraction, in word or deed. Let no effort be spared to bring home to the consciences of his charge, all their duty in regard to it, and to root out falsehood as a deadly growth, poisoning all the other portions of the character. So may he do something to form a noble sincerity and ingenuousness of soul, that will be to its possessor a pearl above price; for there is little fear but that the child who can resist all the temptations that school presents, to go astray in this respect, will not be able to withstand all the assaults that the world may afterwards make upon the man or woman.

The ancient Persians sent their children to school to learn *justice* especially, other things incidentally. Let us not be so far behind them as not to give our children an opportunity of imbibing the principles of *justice*, incidentally. If we cannot resolve the school into a miniature court, where questions of right among the pupils are to be formally decided, the transactions between pupil and teacher, and among the pupils, give constant occasion for hints, lessons, and decisions touching the duties of one human being to another. Tyranny, cruelty, malice, revenge, selfishness, and uncharitableness have the same sway among the youthful group, as in other spheres; and if here allowed to have full play, will with difficulty ever be eradicated. And in restraining and uprooting these evil passions, or rather these false and unnatural growths of portions of human character, the teacher need be at no loss for a guide and an authority. Christianity shows him that justice and love blend and come under one and the same law. The golden rule is his sanction for insisting upon gentleness, kindness, forgiveness and generosity, under all circumstances, and to all men. On this he may found his regulations; to this he may unhesitatingly appeal as the great digtinguishing doctrine of Christianity, and as not needing from him proof, but only assertion, to command obedience. He thus throws his school under the great influence, which should embrace all the interests and motives of life, and makes it one of those means that are unceasingly at work in building up character. Creeds, dogmas, &c., he may leave to the preacher, the Sabbath-school teacher, or the parent, if they like them; his sphere is distinct from this; in the lower, if any so please, but in our judgment, the higher regions of truth and love.

[From our Paris Correspondent.]

Paris, Feb. 11th, 1841.

Messrs Editors,—To-day I have, as the French say, 'assisted' at the sitting of the Chamber of Peers in the Palace of Luxembourg, and heard the President of the Council, the venerable Marshall Soult, propose to the Peers the governmental plan for the fortification of Paris. The Duke is a young looking man for a septuagenarian. He speaks in a clear soldier-like tone, and is full of common sense and great seriousness. In fact, all great men are serious. The Chamber gave devoted attention during the half hour he occupied the tribune. The Marshall adopts the proposition of fortifying the city as the government had proposed before he came into power; but I observed he particularly made a reserve of his military character, in which character it is understood he disapproves of the plan.—After him followed M. Villemain, Minister of Public Instruction, with a proposition to establith public libraries in the hospitals &c. Then followed M. Seguier, chief of the Royal Court, who called the attention of the Peers to communications inserted in the *National*, one of the leading opposition papers of the city. To give you, Messrs Editors, a specimen of the ferocity of the French press, I will translate one or two of the several extracts which the honorable member read to the Chamber. After some accusations of cowardice, the National continues thus—'We went to the Chamber of Peers with but little hope. We came out of it as from a kind of hospital of incurables. No! Life will never penetrate into this receptacle of dry bones. It cannot possibly have energy when it has no independence. This semblance of a Chamber, which the good pleasure of the Monarch has created, dies in an atmosphere where neither light nor heat penetrates. This hall is pervaded with I know not what odor of decrepitude, which freezes and saddens the spectator. One might call it a constitutional comedy, played by the dead—a kind of mechanical pantomime which one hastens to see finished, fearing that the springs will break.'

After reading this extract, M. Seguier said, that the honorable Chamber might suppose that the Editor would repent of having written thus when time had given him opportunity for calm reflection; but not so, for in the paper of to-day (11th inst.) he found the following new attack:

'In truth it is too much impudence. There was a Peerage in 1830. Power has prudently assassinated *that*; then it has dug a deep pit wherein it has solemnly interred it,—and who to-day can accuse us, when after ten years we come to say to the public, "This dress that you see there is not a living body, it is the Peerage which was killed in 1830. Ah, sirs, do as we do,—*pray for it*—but it is *you* who have executed it; do not accuse us."'

The Peers behaved with great calmness and dignity on the occasion. They immediately proceeded to do what was demanded by the rank and honor of the second constitutional power of the state—they voted with unanimity to arraign the Editor at the bar before them on Wednesday next.

Many of the most popular journals are opposed to the government; and arrestations on account of libels are not unusual. The utter absence of a common moral sentiment accounts for half the mistakes and misery we find here. The favorite means, used in the United States and England to enlighten and mould public opinion, are powerless in France. They worship *glory*, and when this is not coming in they are as restless as a miser is when his bank pays no dividends. Any thing therefore may be expected from Frenchmen; and in Paris one gets used to being surprised.

C. H.

THE PROSPECT.

Messrs. Editors,—It was gratifying to me to see in your last paper, such an appeal to the community in reference to the coming Anniversaries. The past year has been one of deep religious interest throughout the land, with all classes of persons, and with every denomination of Christians. Many joyful and sad occurrences have transpired to produce this state of things; and we may hope that it has been wisely used for the furtherance of the great cause of Christian truth and pure and vital religion. Must it not be that the result of these general but quiet movements in the religious world, will be perceptible in the reports and addresses on the coming holidays? Must it not be, or should it not be, that those who take an interest in the world's progress, will hasten to these meetings, and listen to the answer which doubtless will be given to the question echoing from every quarter of the land, 'watchmen, what of the night?' If a deeper and wider diffusion of the true Christian spirit, as we trust, has taken place in the midst of our number, will it not be apparent by a full and general attendance on our Anniversary meetings?

The American Unitarian Association, as usual, has been steadily and earnestly at work in promoting the good cause in which they are engaged; and their faithful Secretary, will be able, undoubtedly, to present such an evidence of good results and progress, as cannot fail to interest and improve every earnest lover and inquirer after the truth. The persons who usually address the meetings on these occasions, are among the most worthy and talented individuals in the community; and on the return of this Anniversary the Executive Committee will no doubt give evidence that no effort has been omitted on their part to present their cause in a luminous and interesting manner.

The Sunday School Society also have put in operation a new means the past year to advance the cause whose progress they have so deeply at heart, and on this Anniversary, in addition to their annual report, there will be exhibited the result of their agent's doings, both in that document, and by verbal statements from the agent himself. It is understood that a distinguished Unitarian divine from Liverpool, England, at present on a visit to this country, will address the meeting, and a Juvenile Choir from one or two of our Sunday Schools will be present at the *opening of the meeting*, and sing one or more appropriate pieces under the direction of their teacher and superintendent.

May these occasions then be improved with that zeal and earnestness which is in correspondence with the value we attach to our most precious and holy faith.

A LAYMAN.

BOOK AND PAMPHLET SOCIETY.

Messrs. Editors,—By a notice in your paper of this day, it will be seen, that this society will hold their Annual public meeting on Sunday Evening next at the Church in Federal Street; and that a Sermon will be preached on the occasion by the Rev. James Freeman Clarke.

This Society, it will be remembered, has lately made an appeal to the public by a circular published in the Register a month or two since in behalf of their wants and their claims; and a new subscription of annual and life memberships has begun in most of our Societies, and with the most favorable results so far as they have proceeded.

This Society is the only one in our denomination which is engaged in the gratuitous distribution of Tracts for the furtherance of the great cause of religious truth, and the salvation of the souls of men. For the publications which they have, and propose to have distributed, there is a wide and earnest demand, not only from the East, South and West, but also for distribution among the poor by our ministers at Large, and among the Sailors, by the Sailor's best friend. The Directors desire to have these wants understood and appreciated by the whole community; and to attain this purpose, they have invited the Rev. Mr Clarke, whose residence in the West for some years, and formerly and recently in this city, has given him an opportunity to perceive and feel these wants.

No collection will be taken on the present occasion. But they propose to occupy on every succeeding year, the Sunday evening preceding the Anniversaries, for the purpose of keeping the claims of this Society before the public mind; and when necessary to call upon them for additional aid by contribution taken up at the close of the service. That particular evening has been chosen, because it will occur at that moment, when those who are, or desire to be, interested in the success of this and kindred societies, will have their minds turned in this direction; and when each will feel most certainly and heartily disposed, as they trust, to be present; and listen to the statements and claims of a Society, which is capable of effecting great good if wisely administered.

G.

ROCHESTER, N. Y.

It is gratifying to learn that the Rev. Mr Storer of Syracuse, has recently preached several times, with great success, at Rochester, N. York.

SPIRIT OF ORTHODOXY IN BROOKLYN, N. Y.

Messrs Editors,—I wish to make use of your columns to state a few facts, and offer some remarks upon the conduct and feelings manifested towards Unitarians of this city. It is the custom of the several Religious Societies here to celebrate, every year about the 25th May, the 'Sunday School Anniversary'—the exercises consisting in Addresses and singing at different Churches, (in each of which three or four Schools generally meet;) after which a procession is formed wherein they all unite.

The Committee of Arrangements, heretofore, have never invited the Unitarian S. School; but on the 5th inst. the Rev. F. W. Holland, Pastor of the First Unitarian Church, received a letter, signed 'G. Hurlburt' (who is one of the Committee of Arrangements) inviting him, with the School connected with his Church, to unite with the others in the coming Anniversary, and requesting an answer. Mr H. in reply stated that he would be happy to join them. On the 12th inst. a member of the Committee of Arrangements waited upon Mr Holland and said that in consequence of the Schools attached to the Rev. Mr Spencer's (Presbyterian,) Rev. Mr Jacobus' (Presbyterian,) Rev. Mr Cutler's (Episcopalian,) and the Rev. Mr Lewis' (Episcopalian,) Churches, having determined to withdraw from the celebration in case the Unitarian School should unite, he had now called upon him to request that he would decline the invitation which had been given and accepted.

I make these facts public (without any remarks of my own,) that the Unitarians of your city and the intelligent people of other sects may judge for themselves of the feelings and motives that prompted such conduct. The Ministers of the different denominations here have always been hostile to the Unitarians; more particularly the Presbyterian; and none more so than the Rev. Dr Cox. In one of his Sermons preached about a year since against Unitarianism, he said that 'Cain was the first Unitarian.' I will not undertake to explain how or in what manner he proved Cain to have been a Unitarian; but I will say that the Rev. Doctor disagreed in this instance (as well as some others) with his brethren, who maintain that Unitarianism is new and recent; for he would have it that it is a very *old* Religion; having existed before the Flood, and certainly before the doctrine of the Trinity was ever discovered.

Dr Cox also in a Sermon delivered about the commencement of the present year upon the same subject, said that 'Unitarianism was the worst heresy that ever crept into the Christian Church;' he allowed that Unitarians, as citizens, had their rights, but gave his congregation to understand that they should have no social intercourse with them. Dr Cox has a large congregation who almost worship him, and anything he says is 'law' with them. Of course, when a minister like him is in the habit of deliberately saying such things of us, can any wonder at the conduct that has recently occurred.

The affair of last week has been the subject of much conversation here, and is condemned by many. The School connected with Rev. Mr Johnson's Church (Episcopalian,) have since declined joining in the celebration on account of the treatment of the Unitarians.

Brooklyn, May 17th, 1841. B. F. S.

DR CHANNING IN PHILADELPHIA.

The Boston Courier of last Monday—in noticing a paragraph in one of the Philadelphia papers relating to a Lecture recently delivered in that city by Rev. Dr Channing in which he spoke of the mismanagement of the United States Bank in terms of severe rebuke—says:

'We rejoice to know that Dr Channing had the boldness to speak out on this subject—to beard the tiger in his own lair—to rebuke the evil spirit, which has not only 'steeped the widow and orphan in tears, and brought thousands to abject poverty,' but has corrupted lawyers, politicians, and statesmen, without number, and corrupted the press, to a certain extent, in almost every section of the country. It is time for the pulpit to lift up its voice in indignation against such infernal depravity, and to aid, encourage, and support those who are not yet drunk with the wine of the abominations of the great Babylon.'

MASSACHUSETTS BIBLE SOCIETY.

We wish to call the attention of our readers to the Anniversary of the 'Massachusetts Bible Society,' which will be holden agreeably to the advertisement, in the Old South Church on Monday next, at 4 o'clock, P. M. A Sermon will be preached on the occasion by the Rev. T. M. Clark of Grace Church in this city.

This venerable and unexceptionable charity cannot need any earnest recommendation from us. It has worked its peaceful way for now nearly forty years in a silent but effectual beneficence, and it only invites, as above most other charities it merits, the patronage and the prayers of all good citizens and good Christians.

We hope that there may be a general attendance on the religious services.

COMMENTARY ON THE NEW TESTAMENT.

We had the pleasure of announcing, some time ago, that J. Munroe & Co., had in press a commentary on the New Testament, by A. A. Livermore of Keene, N. H. It was expected that the first volume would be published as early as the last week in May; but we now learn that it will not be possible to issue it till a month or two later. Sunday School teachers and others, however, will do well to wait for this work; as it will probably be superior to any one of the kind that has appeared amongst us. We have seen some of the sheets that have been struck off, and it gratifies us to be able to say, that, in our opinion, it will supply excellently well the want of a popular commentary on the New Testament, so long and deeply felt by our denomination of Christians.

ORDINATION AT SOUTH BOSTON.

The Rev. CHARLES C. SHACKFORD was ordained, last Wednesday, as Pastor of the Hawes Place Congregational Society, South Boston. The services were as follows: Introductory Prayer, by Mr Angier of Milton; Selections from the Scriptures, by Mr Robbins of Boston; Sermon, by Mr Parker of Roxbury; Charge, by Mr Lothrop of Boston; Right Hand of Fellowship, by Mr Sargent of Boston; Address to the Society, by Mr Putnam of Roxbury; Concluding Prayer, by Mr Folsom of Haverhill.

BIGOTRY IN BROOKLYN, N. Y.

We perceive that the specimen of Orthodox bigotry noticed in the communication from our correspondent B. F. S. has become the subject of newspaper comment in Brooklyn, and it would appear that there are not a few in that city whose feelings are shocked by such conduct, and who are prompt to speak of it in unqualified terms of disapprobation. The following paragraph is from the 'Daily News and Times:'

'I could hardly believe the evidence of my own senses, sir, that in this age of the world—in the present state of civilized society—with all the lights of revelation and the charity which it eminently inculcates before us, there could be found a man, much less a *combination* of men, who could so far forget the precepts and practices of our Savior; so wantonly insult the institutions of our Common Country, and so outrageously violate the ordinary decencies of life, as thus publicly to attempt the excommunication of a respectable portion of their fellow-citizens, and threaten to disturb the harmony and good feelings of a Christian celebration unless their narrow, bigoted and unjustifiable prejudices were honored. I repeat, sir, that it seems impossible to realize that such an outrage upon public opinion has been perpetrated—that there could be found a layman in this community so forgetful of the blessings of the government under which the lives, as, either to volunteer, or be made the *tool* of, in such an unchristian-like proceeding.

Sterling, May 8th, 1841.

Mr. Briggs,—By a vote of the Christian Benevolent Society in Sterling, I enclose the sum of 30 dollars to be appropriated to the Unitarian Mission in the West. Perhaps it may be gratifying to you to know that the Society has never been more prospered, or more united than the past season.

I am requested to transcribe, in this envelope, the Hymn written for the last meeting of the Society for the present season.

SARAH THAYER, *President.*

Here, in thy presence, Lord, we stand—
To us thy grace impart;
With bounty fill each open hand,
With Charity each heart.

We hear our Western brethren call,
And ask our feeble aid
To build the Church of Christ on earth,
Who is the sovereign head.

Shall we not listen to their cries,
In tones so loud and clear,
That angels stoop from upper skies,
Their sad complaints to hear?

A cup of water in thy name,
And e'en the widow's mite,
If by a true disciple given,
Are blessed in thy sight.

Then, onward, speed our humble boon;
And all the praise be given
To Him, who formed one church on earth,
As there is one in heaven.

CONGREGATIONAL SOCIETY IN DEERFIELD.—We understand that Mr Daniel B. Parkhurst of Petersham, has been invited with great unanimity to become the pastor of the Congregational Society in Deerfield.

*** We learn that arrangements have been made for a meeting on Wednesday, 26th inst., which will give new interest to the Anniversary Week. A Collation will be provided at the United States Hotel at 2 o'clock, to which Unitarian clergymen from the country are invited, and for which they will receive tickets at the Meeting of the Berry Street Conference on Wednesday morning. At the close of the repast, addresses will be made by several gentlemen, on the character and relations of Unitarian Christianity.

*** As usual, Tea will be provided for the Brethren next week, on the evenings of Tuesday, Wednesday, and Thursday, at half past 5 o'clock.

TO CORRESPONDENTS.

We regret that the communication of 'N. A.' in reply to the Letter to the Rev. Nehemiah Adams by 'A Unitarian,' was not received by us in time for insertion in this week's paper. It shall appear in our next.

ERRATUM.—In the heading of the extract from Rev. Dr. Greenwood's sermon on the death of Joseph May Esq., on the first page of this paper, for 'Samuel' read 'Joseph.'

INTELLIGENCE.

Mr Vattemare.—A public meeting to consider Mr. Alexander Vattemare's plan of a Public Literary and Scientific Institution, and system of International Exchanges, was holden at the Masonic Temple, on Wednesday evening, 5th May instant. Hon. Jonathan Chapman was called to the Chair, and Edward Stearns appointed Secretary.

Mr Vattemare was introduced to the audience by the Chairman.

After Mr. Vattemare had concluded his Address, Dr. Walter Channing, proposed the following resolution, which was adopted unanimously.

Resolved, That a Committee of five be appointed to take into consideration the practicability of the plans proposed by Mr Alexander Vattemare, and to report at a subsequent meeting to be called by the Committee, and that the Committee be nominated by the Chair.

The Chairman nominated the following gentlemen, viz; Dr. Walter Channing Hon. Josiah Quincy, Jr., Rev. E. S. Gannett, Rev. Geo. W. Blagden, and Charles Francis Adams, Esq. The meeting was then addressed by Dr. Walter Channing, Edward Brooks, Esq. and Rev. Henry Colman.

The following resolution, offered by Rev. Henry Colman, was adopted unanimously.

Resolved, That the thanks of this meeting be presented to Mr. Vattemare for his interesting, instructive and eloquent exposition of his noble project, and that this meeting pledge to him their cordial co-operation.

The meeting then dissolved.

JONATHAN CHAPMAN, Chairman.
EDWARD STEARNS, Secretary.

Temperance.—Under the heading 'temporance,' the Salem Register of last week says,

'We take great pleasure in copying the following article from the Boston Mercantile Journal, relating to a temperance meeting on board the steamer Massachusetts, in which a respected townsman of our, Mr John Henfield, Jr., took a prominent part. We have known Mr H., and his whole history, from childhood, and having often heard from his own lips the story of his struggles to save himself from ruin, we can well conceive of the thrilling effect his touching tale must have had on his auditors in the steamboat. His case is the most remarkable of the kind on record. He knows by experience every stage of the drunkard's progress; he has saved himself, and he is willing to save others, and the moral he invariably attempts to inculcate is—'*there is no safety but in total abstinence.*' We know of no man better calculated to further the temperance reform than Mr H., and as he has always been ready to aid in this great work, we trust that he will consent, on all suitable occasions, when in his power, to appear before the public and tell them with his own lips, the story of his struggles and of his complete success.

It ought to be mentioned that Mr Henfield's reformation is by no means recent. He accomplished it himself, by his own strength of mind, long before the great movements in this cause were made. It is now *twenty-six years* since a drop of ardent spirit passed his lips, and upwards of *twenty years* since he has tasted any drink in the least intoxicating. We need not say that he is one of our most respectable citizens—for no person ever heard his story without a deep feeling of involuntary respect for the man who has proved that he possesses such an entire control over himself, after the raging passion for strong drink had once taken root. It may also encourage those who are in the situation in which he once was, to know that Mr H., since his reformation, by his industry, shrewdness, and correctness, has acquired a fortune by no means contemptible and is now a wealthy man.'

The following is the count of the meeting:

Temperance on board the Steamer Massachusetts.—The proposal made by a gentleman of Providence, to hold a Temperance meeting in the cabin during her passage through the Sound last Thursday evening, met with a ready acceptance amongst a large body of passengers. The Rev John Codman, D. D., of Dorchester, was called to the chair; Mr Josiah Colby, of Boston, was appointed Secretary. Prayer was offered by Rev N. W. Williams, of Malden, Mass. After some introductory remarks by Mr J. B. Nichols, of Providence, the following resolution was prepared by Rev Mr Hague, of Boston:

Resolved, That we hail with joy the progress of the Temperance cause in this country at the present time, and feel it to be a just matter of congratulation, that in accordance with the spirit of the age, the traffic in intoxicating liquors has been discontinued on board of this steamer, and all those of the line with which she is connected.

Soon after Mr Hague commenced speaking in support of this motion, some gentlemen rose to make room for the ladies. Mr H. having paused, said it gave him great pleasure to be thus interrupted, and welcomed the ladies to a place in the meeting. He proceeded to speak of the influence of Temperance in promoting the safety of steam navigation, and congratulated the audience on the fact that by the late regulations of the transportation company, one lore to evil had been removed from the path of many a young traveller, whose social habits made him susceptible of the power of temptation.

The motion was seconded and supported by Rev Mr Colver, of Boston, who illustrated in a most vivid manner, the drunkard's downward progress from 'genteel drinking,' to open and shameless intoxication. It was passed unanimously.

Rev Mr Elliot, from Western New York, gave an account of the triumphs of Temperance in that part of the 'Empire State.'

Mr J. B. Nichols gave an account of a scene of peril at sea, though which he had passed, and spoke of the influence of temperate habits, in giving to a man great power of endurance, and nerving him to meet a time of disaster.

After some interesting remarks by Rev. Mr Williams, and Rev Mr Fuller, of Pawtucket, R. I., the company listened for about twenty minutes to a thrilling address from one who avowed himself to be a reformed inebriate, Mr J. Henfield, of Salem, Mass. The touching account which he gave of his own history, his hard struggles, and his ultimate triumph, went to every heart. If any one present had been indifferent to this cause before, he could hardly have left that spot without resolving to be its fast friend forever.

The statements of Mr Henfield were received with expressions of deep and manly feeling, and then, on motion of General Whitaker, of Providence, it was

Resolved, That an account of the proceedings of this meeting, signed by the Chairman and Secretary be published. JOHN, CODMAN, Chairman.
JOSIAH COLBY, Secretary.

From Europe.—The British Steamship Caledonia arrived at this port early on Wednesday morning. She left Liverpool on the 4th inst.

Considerable excitement has been produced in England by the announcement of Lord John Russel that on a certain day he should move the Committee for a revision of the Corn Laws.

The Chancellor of the Exchequer has stated that there will be a deficiency in the revenue. Among the items mentioned is a diminution of the Excise on Spirits in Ireland, since the great temperance reformation. The circumstance was alluded to with pleasure, since it arose from the improvement in the character and habits of the people.

The Steamship President had not been heard from. All hope of her safety seems now to be given up.

Affairs on the continent remain much in the state in which they were at the last previous advices.

AMERICAN UNITARIAN ASSOCIATION.

The American Unitarian Association will hold its sixteenth Annual Meeting on Tuesday evening, the 25th inst.

The meeting for business will be in the Berry street Vestry, at 6 1-2 o'clock; and the public meeting will be in the Federal street church, at 7 1-2 o'clock.

The Annual meeting of the Council of the Association will be held on Thursday, the 27th in the Berry street Vestry, at 4 o'clock, P. M.
CHARLES BRIGGS, *Gen. Sec. A. U. A.*

BOOK AND PAMPHLET SOCIETY.

The Annual Sermon before the Book and Pamphlet Society will be delivered on Sunday evening next, at the Church in Federal Street, (Rev. Mr Gannett's,) by Rev. James F. Clarke of this city.

Services to commence at half past 7 o'clock.

MASSACHUSETTS BIBLE SOCIETY.

The Annual Meeting of the Bible Society of Massachusetts, for business, will be held in the Old South Chapel, Spring Lane, on Monday next, the 24th inst., at half past 3 o'clock, P. M.

A Discourse will be preached in behalf of the Society, in the Old South Meeting House, at 4 o'clock, P. M., by the Rev. Thomas M. Clark.

G. W. BLAGDEN, *Recording Secretary.*

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The Annual Meeting of this Society will be holden on Monday next, May 24th, in the Library Room of Rev. Dr Frothingham; when the punctual attendance of the members is requested.

FRANCIS PARKMAN, *Secretary.*

BERRY STREET MINISTERIAT CONFERENCE.

The Annual Meeting will be in the Berry Street Vestry on Wednesday next, at 8 o'clock, A. M.

C. ROBBINS, *Scribe.*

*** The Convention of the Congregational Ministers of Massachusetts will meet at the Common Pleas Court Room, in Boston, on Wednesday, May 26th, at 5 oclock, P. M.

The Annual Sermon will be preached on Thursday, (the 27th,) at 11 o'clock A. M., in Brattle Street Church, by Rev. John Nelson, of Leicester.

N. ADAMS, *Scribe of Convention.*

EVANGELICAL MISSIONARY SOCIETY.

The Annual Meeting of this Society will be in the Berry Street Vestry on Thursday next, at half past 10 o'clock, A. M. The Trustees will meet at 10 o'clock.

C. ROBBINS, *Secretary.*

AMERICAN COLONIZATION SOCIETY.

To the Friends of the American Colonization Society residing in New England.

It is thought desirable, for various reasons, that there should be a general meeting of the friends of that Society held at Boston, during the week of the approaching Religious Anniversaries, for the purpose of comparing views and opinions upon the general subjects of *African Colonization*, and of concerting such measures to promote its interests as may be deemed expedient. Such a meeting is, therefore, respectfully invited to be held at the Melodeon in the City of Boston, on Wednesday, May 26th, at 3 o'clock, P. M. A series of Resolutions will be proposed for consideration, and gentlemen of the highest distinction from various parts of the country may be expected to address the meeting. The present is conceived to be a peculiarly favorable time for a meeting of this character, inasmuch as there is a reviving and rapidly increasing attention to the subject throughout the United States and in Great Britain. *May*, 1841.

Leonard Woods,	Levi Cutter,
Roger M. Sherman,	Elijah Paine,
Ezra S. Gannett,	Nathan B. Crocker,
Alfred Ely,	Mark Tucker,
John Nelson,	Thomas H. Gallaudet,
Samuel Fletcher,	Zedekiah S. Barstow,
John W. Ellingwood,	Willard Child,
Ralph Emerson,	B. B. Edwards.

MARRIAGES.

In this city, on Sunday last, by Rev. Mr Gray, Mr James H. Payson to Miss Susan Farar.

On Thursday evening, by Rev. Mr Gray, Mr George S. Hall to Miss Rebecca S. Farwell.

In Keene, N. H. 5th inst. Dr Charles Vose Bemis, of New Bedford, Mass., to Miss Elizabeth F. Henry, daughter of Hon. William Henry of Bellows Falls, Vt.

DEATHS.

In this city, 14th inst., of consumption, Mr Joseph Stevens, formerly of Wiscasset, Me. 69.

In Townsend, Mass., May 15, Mrs Betsy P., wife of Dr Eben'r P. Hills, and daughter of Jonathan Perkins, Esq., late of Lunenberg, Mass., 38.

OLD SUNDAY SCHOOL DEPOSITORY,
124 Washington street.

BENJ. H. GREENE, 124 Washington street, corner of Water street, would invite the attention of all interested in Sunday Schools, to the following excellent list of Books for Libraries &c, most of which were selected by experienced Sunday School Teachers.

The series of Books which heads this list, and entitled 'The Sunday School Library,' is in course of publication, and is done up in the style of 'Harper's Boy's and Girl's Library. It is got up expressly to meet the wants of the Sunday Schools connected with Unitarian Churches, and meets with great approbation.

The Sunday School Library.

The following volumes are now published.

No. 1.—A Gift from my Teachers: designed to teach me how to become wise and good.

No. 2.—The Pathway of the Savior: designed for Sunday School Libraries, and Bible Classes. By a Friend of Children.

No. 3.—My Guiding Star: being a choice selection of Prose and Poetry, on Sacred Subjects.

No 4.—Sacred Allegories, translated from the German.

School Boy School Girl Caleb in Town Caleb in the Country Path of Peace Jonas's Stories Jonas a Judge	Abbot's.
Strive and Thrive Sowing and Reaping Who shall be Greatest Hope on, Hope ever	Mary Howitt's
Week Day Religion Young Man's Assistant Young Lady's Aid The Sunday School Helps to Young Christians Memoir of Bernard Whitman	Jason Whitman's

Child's Museum	Parley's Sun, Moon and Stars
Innocent Poetry	Pleasing Moralist
Early Rising	To the Children of Suffolk Street Chapel
Little Truths	The Annuallette
Rational Dame	Calender of Nature
Pleasing Moralist	Child's Museum
Village Poems	All Parley's Books
Polar Scenes	Scripture Geography
Edward, the Sunday Scholar	Summer Day Book
Eleanor Moreland	Leisure Hour Book
Merchant's Widow, (new)	One Eyed Dick
Bible Chronology	Lives of Daniel—Elijah—Elisha—Elisama—Saint Paul—Saint Peter, &c.
Hofland's Elizabeth	Susan Ellmaker
Leslie's Birth Day Stories	Procrastination
Charlie's Discoveries	Ramble's Spain
Natural History Quadrupeds	Ramble's England
Abbot's Young Christian	Past Days
The Seasons	Elnathan
Jewish Wars	Grandfather's Chair
Cedars of Lebanon	Famous old People
The Girl's Book	Boy's Talisman
Greenwood's Sermons to Children	Boy in Prison
Casket of Gems	Disobedient Children
The Evergreen	Hebrew Customs, &c. &c.
Parley's Bible Stories	
Stories by Miss Sedgwick	
Lives of Foreigners	

may 8

PALFREY'S LECTURES.—Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

Vol. 1. Containing the Pentateuch.
Vol. 2. Containing Genesis and the Prophets.

For sale by JAMES MUNROE & CO., Importers of English Books, 134 Washington st. Subscribers who have not already received their volumes are requested to send in their names. may 22

PICTORIAL WORKS.—The Pictorial Bible, 3 vols.
Pictorial History of Palestine, by the 'Editor of the Pictorial Bible,' 2 vols.
La Trobes Scripture Illustrations, 4to.
Life of Christ, embellished with seventy wood engravings after celebrated masters.
Bunyans' Pilgrims Progress, with life of the Author, by Josiah Conder—twenty five engravings, 8vo, do do do, with notes by Scott, 8vo. Imported and for sale by LITTLE & BROWN 112 Washington st. m 22

MILLER'S SCRIPTURE HISTORY.—Scripture History with the lives of the Apostles, &c., designed chiefly for the improvement of Youth, by E. Miller, embellished with upwards of two hundred engravings and an elegant frontispiece, 3 vols.
Lothians Scripture Maps for Pocket Bibles. For sale by LITTLE & BROWN 112 Washington st. m 22

NEW BOOKS.—This day received and for sale at TICKNOR'S, corner of Washington and School streets.—The Nestorians, or the Lost Tribes, containing evidence of their identity, an account of their manners, customs and ceremonies, together with Sketches of Travel in Ancient Assyria, Media, and Mesopotamia, and Illustrations of Scripture Prophecy, by Asahel Grant, M. D.—1 vol, 12mo, cloth; map, &c.
The Philosophical Emperor.—A political experiment, or the progress of a false position, dedicated to Whigs, Conservatives, Democrats, Loco Focos, Individually and collectively, in the United States.
Familiar Dialogues and Popular Discussions, for Exhibition in Schools and Academies, by Wm B. Fowle.
Mackenzie's Life of Paul Jones. m 22

THE Cheapest Letter Paper ever offered for sale in this city, at 2$ per ream.—An excellent quality of Letter Paper at the extremely low price of $2 *per ream*. For sale by THOMAS GROOM & CO., Stationers, 82 State street. 6t may 22

THE BOOK OF MOTTOES, borne by nobility and gentry, public companies, cities, &c., with the English significations, bearers' names, titles, &c., and occasional notes and illustrations, selected from the Book of Family Crests and other sources. Received and for sale at TICKNOR'S. m 22

REPUBLICATION of the Foreign Quarterly Review.—Published this day and received at TICKNOR'S, corner of Washington and School streets, the Westminister Review, No, 69, for April, American edition, Vol. XI. No. 2. may 22

THE TRINITY EXAMINED.—Trinitarian Tenet, not a doctrine of Revelation but of Human Invention, by one who has searched the Scriptures fifty years, pp. 72. This day published by JAMES MUNROE & CO., Importers of English Books, 134 Washington st. m 22

TO CLERGYMEN.—Clergymen visiting the city are respectfully requested to call at the One Price Store No. 28 Washington street, and examine a good assortment of Black and Blue Black German and English Cloths and Cassimeres, also a superior article for thin Coats and Pantaloons. may 22

SABBATH SCHOOL DEPOSITORY.

WILLIAM CROSBY & CO., No. 118 Washington street, second store north of Water street, keep constantly for sale a general assortment of Books for Sabbath Schools, to which they would ask the attention of those wishing to replenish their Libraries.

Since the last 'Anniversary Week,' the subscribers have made additions to their stock, of nearly all the books suited to the purpose which have been published. The following list comprises a part of their assortment.

Whitman's Sunday School Helps to young Christians	Providence Illustrated
Week Day Religion	Sparks's Washington
Memoir of B. Whitman	Parley's Wonders
Young Man's Assistant	Pictorial Bible
Young Lady's Aid	Stories and Rhymes
Muzzey's Young Maiden	Book of Rhymes
Sunday School Guide	Spring—Summer—Autumn—Winter
Moral Teacher	Law among the Birds
Abbot's Young Christian	Alice Bradford
Jonas's Stories	Bible Illustrations
Jonas a Judge	Biography of Buckminster
Mother at Home	Gallaudets Natural Theology
Child at Home	Nichols's Natural Theology
Family at Home	Paley's Natural Theology
Rollo Books, complete in 10 vols	Child's Duties
Way to do Good	Juvenile Budget Opened
Path of Peace	Choice Emblems
School Boy	Pleasing Moralist
School Girl	The Evergreen
Caleb in Town	Life's Lessons
Caleb in the Country	Live and Let Live
Miss Sedgwick's	Life of Howard
Love Token	Life of St. Paul
Live and Let Live	Life of Peter
Rich Poor Man and Poor Rich Man	Life of Daniel
Stories for Young Persons	Life of Elijah
Home	Life of Elisha
Mary Howitt's	Lives of the Apostles
Strive and Thrive	Lives of the Patriarchs
Hope on! Hope ever!	Innocent Poetry
Sowing and Reaping	Calendar of Nature
Who shall be Greatest?	Transplanted Flowers
Birds and Flowers	Bible Stories
Sunday School Library—	Duties of Young Men
A Gift from my Teachers	Ellen Clifford
Pathway of the Savior	Charles Clifford
My Guiding Star	Village Poems
Sacred Allegories	Little Truths
Hawthorne's Tales—Grandfather's Chair	Our Savior's Days
Famous Old People	Lark's Nest
The Liberty Tree	Moral Teacher
Channing's Life and Character of Dr Tuckerman	Parley's Tales
The Well Bred Boy	Bible Cyclopedia
The Well Bred Girl	Pictures and Stories
One Eyed Dick	Pleasing Stories
Fox's Ministry of Christ	Poor Rich Man and Rich Poor Man
True Stories from History	Early Rising
Chapin's Discourses	Simple Truths
Miss Sedgwick's Stories	Curious Antiquities
Merchant's Widow	Hedge of Thorns
Greenwood's Sermons	Book for the Sabbath
Memoirs of Bowditch	Life of Heber
Life and Times of Luther	Parent's Friend
Life and Times of Cranmer	Procrastination
Bancroft's History, abridged	Looking Glass for the Mind
Burnap's Lectures to Young Men	Dew of Israel
The Annualette	Past Days
Youth's Keepsake	Lines of Foreigners
Traditions of Palestine	Brocklyn Swamp
Visit to the Country	Mountain Cottage
The Young Maiden	The Seasons
Charlie's Discoveries	Falsehood and Truth
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All interested in Sabbath Schools are requested to examine our collection. Copies for examination will be furnished whenever desired.
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THE MONTHLY MISCELANY OF RELIGION AND LETTERS, edited by Rev. Ezra S. Gannett. It published on the first of every month in numbers of sixty large octavo pages handsomely printed, at $3 per annum.
Each number contains numerous Original Articles— a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—Rev. H. Ware, jr., D. D., Rev. Dr Parkman, Rev A. P. Peabody, Rev. E. B. Hall, Rev. John Pierpont, Rev. Dr Dewey, Rev. C. Stetson, Rev. C. Palfrey, Rev. G. E. Ellis, Rev. W. H. Furness, Miss Lee author of 'Three Experiments of Living,' Miss Park, author of 'Miriam,' Rev. R. C. Waterston, Rev. S. Osgood, Rev. T. B. Fox, Rev. C. Robbins, and many others. Every endeavor is made to render the work worthy of patronage.
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DEPOSITORY OF UNITARIAN PUBLICATIONS.—W. C. & CO. keep for sale all the principal publications of our denomination, which they will furnish at the lowest prices. m 22

ACCOMMODATIONS FOR CLERGYMEN.—Clergymen visiting the city during Anniversary Week,

POETRY.

For the Register and Observer.

WHAT SEEKEST THOU?

Stranger, the day-beam is fading fast;
No more on the waters its light is cast;
In the orange gardens the breeze is still,
And silence is stealing o'er fount and hill;
Dost thou feel in the night-dews no chilling fear?
Stay thee, lone stranger, and rest thee here.

There 's a fever-gleam on thy way-worn cheek,
And it whispers thoughts which thou wilt not speak.
There 's a trace of care on thy pallid brow,
And tears from thine eye-lids are starting now.
Doth no vision of home in thy path appear?
Say, gentle stranger, what seekest thou here?

I am seeking peace! can ye tell me where
It spreads its bloom to the sunny air?
I have sought it through dingle and lonely glen,
Afar from the mazes of busy men,
Where the hamlets sleep by the mountain side
And thence look down on the world's dark tide;

But shadows steal over their brightest hours,
And thorns lie hid in their sweetest flowers;
And the starry light of the cherub's eye
Is quenched, as the angel of death sweeps by;
And bright forms rest with the silent dead,
And peace from those dwellings of woe hath fled.

And I sought in the palace the priceless gem
In the wreath of the royal diadem.
But the brow that wore it was pale with care,
And faded the tints of his golden hair,
And the heart that in childhood beat warm and free,
Was changed, like the captive bird's melody.

Oh, the cot of the peasant lies lone and deep,
Yet the storm-breath of sorrow doth o'er it sweep;
And the throne of the king in its pride is cast
From its lofty heights by the wintry blast.
I have turned from each scene with a tear away;
Oh, where doth the path to the bright star lay?

Stranger, thou 'rt seeking a phantom light,
That is luring thee on to a darker night.
Though the wings of the eagle were thine to bear
Thy spirit to breathe in celestial air,
Yet the dove thou seekest would still speed on,
Till the light of his pinion too was gone.

Oh, 't is not in the hamlet, though mountains old
Should circle it round with their heavy fold;
And the halls of princes no echo bear
To tell us the angel hath rested there;
And the crown that's clasped on the monarch's head,
Hath looked on many fond hopes as they fled.

Hast thou looked within? Is the fount of love
Kept holy by visions of truth from above?
Dost thou bear in thy bosom no rankling thorn,
Of the world's low passions and dreamings born?
Is thy heart attuned to the notes of praise,
That ever from earth can thy spirit raise?

Then thou 'lt find it there! 't is within thy soul
That the waters of peace alone can roll.
'T is there that the gem thou so long hast sought,
Shines forth with celestial radiance fraught.
'T is there it will sparkle with holiest ray,
When the world's fond visions have passed away.

Waltham. L. B. T.

For the Register and Observer.

Reflections suggested by the recent death of Mr Franklin Edwards of Northampton, son of Oliver Edwards Esq., of Chesterfield.

BY MRS N. S. D.

Thou'rt here again in all thy loveliness
And bloom, fair spring; thy beauteous sunset glow,
Thy morning's twilight, vocal with the songs
Of thousand voices, tuned to grateful praise.
These many tinted flowers have sprung to life,
And burst at once on the astonished sight,
As if by magic; decking hill and dale,
Breathing their sweets where thy light step has been.
I love these flowery vales, and these old hills,
These shading trees, and this pure mountain stream;
Each has some bright memento of the days
Of other years, bringing fair images
Of loved companions, 'given to earth's embrace.'
I love thee, spring, with ardor of my heart;
As in my youth, I hail thy mild return;
Though with a chastened joy, 'tis joy no less.
But, lovely spring, when thou did'st tarry long,
And winter held the sway, though lengthened days
Told of thy coming, then the softening breeze
Bore to us notes of woe, on its first breath;
His funeral knell, son of our early friends,
Of brightest promise, and so dearly loved.
Not parents' prayers, or sister's watchful care,
Or youthful love, that held him spell-bound once,
Could stay his flight; he struggled and was gone,
At thy stern bidding, oh, imperious death!
Affection's watchful eye had followed down,
Even to the verge of Jordan's stormy flood,
But lost him there in mystery, which ne'er
Returning traveller may to us solve.
In vain we search to find the trackless course
Of the free spirit, on its homeward way.
And who may tell the anguish of that hour,
The sinking desolation of the heart,
When hope's last ray went out,—when all was done,
And useless cordials all were laid aside?
Those hearts alone can know, that once have felt
The utter wreck of fondest earthly hopes.
How bright the picture of his future years
Which fancy drew. The tinseled drapery
Destroyed; the stern reality beheld—
Alas, the shroud—the coffined clay—the grave!
'Tis sad indeed to see consumption slow,
But surely, drinking up the springs of life,
And sinking in his ardent morning course,
One we had hoped would be a beacon light,
To guide the traveller on to brighter worlds;
But then, to treasure up some valued words,
Spoken in full prospect of eternal scenes,
Is consolation, dries the mourner's tears.
But when so sudden is the work of death,
Nought can assuage the grief of wounded hearts,
But Gilead's balm, and the Physician there.
Sad was the day when his paternal hearth
We gathered round, and blent our sympathy,
With that afflicted, severed household band,
As those at Bethany when Lazarus died.—
Kind friends were there, companions of his youth,
Yet he no look of kindly welcome gave;
No cordial greeting; no extended hand,
With truthful eye and dignity of mien,
And yet we fondly gazed upon him there.
In life his noble soul, stranger to guile
And art, no trace of passions foul had marked
Upon his brow; and death had only quenched
The vital spark, and left the lineaments,
Mild, placid as before.
The lenient hand
Of time, shall o'er the picture of the past,
A softening hue outspread, yet rolling years
Shall but endear his memory to our hearts.
And oft as spring returns, at his lone grave,
'Till one by one 'we are what we deplore,'
We'll ponder on the brevity of life;
And there prepare our wayward hearts to meet
Its various ills, with firmer hold on heaven.
The virtues we admired so much in him,
We'll make our own; and then by grace renewed,
We hope to join the songs of the redeemed,
Where farewell tears are not, and meet him there.

Worthington, May 1841.

MISCELLANEOUS.

CALUMNY, DETRACTION, EVIL REPORTS.

There are particular vices of the tongue, to which you, my dear young friends, as belonging to womankind, are supposed to be peculiarly liable. Whether you are or not, I beg you to cherish a detestation of them.

For every idle word, the Scripture says, we must give account. The world *idle*, we are told by the learned, should be translated *pernicious*. Calumny, detraction, evil reports, and gossiping, are the *pernicious words* most prevalent in society. Calumnies are the most rare.

They are groundless accusations, originating in malice, and maliciously circulated. Calumnies are murder in the first degree. They presuppose a degree of depravity so rare in a young mind, that no admonition of ours could cure it, and therefore we leave it untouched. You must bear it in mind, that the tongue is but the medium of the bad passions of the heart. Hence David's prayer, 'Set thou a watch before my mouth—keep the door of my lips!'

Next to calumny is, we think, detraction. This too, is too deep a sin to be common with young people. But be on your guard, my young friends; you have the seeds of it if you indulge pride, vanity, and envy. Check in the beginning a disposition to disparage the conduct or the motives of others. If you think they are not as good as they seem, do not give utterance to the opinion. Honestly hope that you may have reason to change it, and then you will not wish to express it. I know a person who, to cure herself of a habit of expressing too freely her prejudices and unfavorable opinions, made it a rule, when those were spoken of whom she disliked, to tell some good she had heard of them. She effectually cured her fault.

Sharp-sighted, what are called quick-witted people, are very apt to take a pride in seeing defects that are not obvious to common observers. Such keenness as this may sharpen the wit, but it hardens the heart, and prevents the growth of that sweet grace, humility. Keep as sharp a look out as you please for good qualities, good deeds, and kind words, and be not like those who would seem to prefer looking at the spots on the sun to enjoying its light. Those people who value themselves on their sharp-sightedness, are always on the look out lest they should be duped, or as they express it, 'taken in.' Better is it, my dear girls, to be a dupe through life, than to be suspicious and distrustful of your fellow-beings. The credulity which has faith in goodness, is a sign of goodness.

Helen Prime is an example of a spirit of detraction very early developed. I never knew her confess a particular fault of her own, but she acts as if she were a public proclaimer, a town-crier, of the faults of her acquaintance.

If she hears Mr So and So, a person of acknowledged benevolence, praised, she says, 'he *is* benevolent, to be sure, but I guess his left hand knows all his right hand does. Can any one tell me of his *secret* benevolences?'

'Maria Hall,' Helen Prime says, '*seems* all goodness, but, for my part, I would rather people would seem what they are. I detest fruit with a fair outside, and a hollow heart.'

'Lizzy Price,' Helen says, 'is devoted to her old, disagreeable uncle—old, disagreeable, and *rich*.'

'Yes,' says Helen, 'Eliza Ray has *very* good manners—*in company*. I have heard that some man said he could die like a hero, if there were people enough to look at him.' Helen fancies that what is unanswered is proved. It is difficult to specify Mr So and So's *secret* benefactions. Maria Hall's goodness is apparent to every one, but it is not easy to disprove the assertion that she is hollow-hearted. Lizzy Price's uncle is undeniably rich, but no one but Helen Prime ever ventured to say, or, I believe ever thought, she was the more devoted to him on that account.

Is Helen Prime when she is thus expressing every evil thought that passes through her mind, aware that she is violating one of the great commandments, bearing 'false witness,' and that for these *pernicious words* she must give account?

If you would avoid Helen's cruel fault, keep the fountain pure, my young friends, '*think* no evil.' Nothing enlarges the heart more than a generous faith in others. It has been well said, that 'faith in man is next to faith in God.'

Eagerly and thoughtlessly circulating evil reports is a great abuse of the tongue. When a disgrace befals a family, it is sad to see with what rapidity the report will fly through the circle of their acquaintance, of their *friends*; how strangers, who never heard their names before, are now informed of every particular of their history; how their dishonor is dwelt upon, with exaggerated, if not added circumstances!

My young friends, I trust you have as yet had little experience of this vice of human nature, and that you will be slow to believe that beings of the same family,—for are we not brothers and sisters?—are so hard, so cold, so incapable of sympathy. Learn to put yourself in the place of another. This is true sympathy. And then, when a calamity befals your neighbor, if you cannot lighten it, instead of heaping faggots on the fire in which he is scorching, you will, in the retirement of your chamber, breathe a prayer for him. This is an office of love, and remember! 'love is the fulfilling of the law?'

A melancholy instance of the cruelty of the circulation of evil reports, occurred a few years since, in the city of New York. A young man whom I shall call William Murphy, the son of a wealthy, conspicuous, and old inhabitant of the city, contracted an intimacy with a person of very captivating manners and depraved morals. William, young, inexperienced, and unsuspicious, was flattered by the attentions of this man, and was betrayed by him into many follies and sins. His father was immersed in business, his only sister was constantly in the gay world, attended by her mother, and none of William's family suspected the dangers into which he was led, nor did he the amount of them until his bad intimate—friend I will not call him—was detected in cheating at a gaming-table, and in forging a note, and obliged to fly from the city.

William Murphy had been tempted by this man to the gaming table; he had suffered heavy losses there, and been led into other wrong doings. The knowledge of all this came like a thunderbolt upon his family. They were overwhelmed with mortification and grief. William shut himself up in his room. The Murphys were distinguished people; nothing was talked of in the city so much as the disgrace of William Murphy. Every thing he had done, and much worse acts, which he had never done, were told and retold, and every idle word brought to the Murphys, by people calling themselves 'particular friends.' Mr Somebody heard Mr Somebody else, who was very intimate with the Murphys, say that he should wonder if William had not something to do with the forgeries! The next person through whose hands the report passed, said William had something to do with them. And the next edition of the story was that William had actually received the money got by the forgery, and paid his gaming debts with it.

Oh, could those persons who thus talked over the calamities and disgrace of the son of their friend, as they would have discussed common news, have looked into the home of the wretched Murphys! Could they have seen the father, pacing up and down his spacious apartments, his heart filled with grief and disappointment at the disgrace of his only son—could they have seen the mother rise from her sleepless pillow, with a sunken eye and fluttering heart—could they have seen the domestics removing again and again the untouched dishes from tables uselessly spread; and, above all, could they have followed the sister to the room of that poor young man, and seen him, the picture of remorse and misery, while she hung over him, trying in vain, to convince him that his faults were not irretrievable, that the storm would pass over, and his father would again look upon him with kindness! Think you if they had seen all this, (and with the eye of true sympathy, they might have seen it,) they could, by multiplying and aggravating evil reports, have multiplied and sharpened the arrows that were piercing the bosoms of this unhappy family? Had they, by a generous effort of imagination, for one moment put themselves in the Murphys' places—had they imitated Him who, without sin, was touched with a feeling of our infirmities, they would have been silent, or uttered only words of kindness. But alas! alas! they carelessly cast the stones which were to inflict death!

One of the two or three *friends* who had brought in the flying reports, called at Mr Murphy's the second evening after the disclosure, and told him, as received facts, the rumors about the forgery. The moment the visiter left the house, Mr Murphy went, for the first time, to William's apartment, repeated what he had just heard, and demanded, in a voice almost suffocated with emotion, a confession of the whole truth.

The poor young man had fasted for forty-eight hours; he was weak and confused. The sight of his father, the anguish in his disordered countenance, and the anger flashing from his eye, deprived him of all use of his mind. He made no attempt to explain the circumstances alleged against him. Easy as it was, he did not see how he could extricate himself from suspicion. His faculties were suspended. He merely feebly asserted his innocence. This was afterwards proved beyond all question, and many circumstances came to light that alleviated the sins he had committed, but alas! too late for this *victim of evil reports*. The morning after his interview with his father, he was found dead in his bed. An empty laudanum vial was by his pillow.' Truly, 'there is life and death in the tongue.' I trust, my young friends, this story may awaken your attention to the subject of evil reports. It may be rare that such fatal injury is inflicted as in the instance I have related; but if they do no other harm, they certainly harm your own souls.

I will finish this chapter by recommending to you the example of one, of whom it may be truly said, 'she opens her mouth with wisdom, and on her tongue is the law of kindness.' I was on a visit in her family, when some allusion was made to a story that had been told me of one of the neighbor's scandalous ill treatment of his wife. 'I am sorry you have told that story,' said the mother, looking round upon her children, 'you would not have told it if it had been of one of your brothers—*neighborhoods should be just like families*.'—*Miss Sedgwick*.

[From the Banner of the Cross.]

A WORD TO THOSE WHO STAY AT HOME ON SUNDAYS.

It is no unusual sight for one returning from the house of God after the conclusion of divine services, to see seated beside the casements of many dwellings, individuals whose quiet posture and listless air clearly prove that their position is not one which has been lately assumed. Their repose has been indulged for hours; and hence it is plain that the parties in question have not been at church. Now since the persons will not come to the preacher, the preacher must go to them with a word of friendly remonstrance.

My good friends, why do you stay at home on this day appointed for public worship in the sanctuary? 'Because it rains or looks as tho' it would rain or snow, or freeze.' Grant that the weather is bad or threatening, yet consider, would the same state of the atmosphere keep you at home on any other day, or detain you in doors from any other duties? Would it keep you from a place of amusement or of business? Does it prevent your going forth when either pleasure or interest summons? If not, how can you justify your present conduct, which is a virtual declaration, that you regard the honor of God less important than self-gratification or temporal gain?

'But I can make a church of my chamber and serve God at home as well as in the sanctuary?' Do you do so? you say you *can* make a church of your chamber? have you ever tried it? I fear not! We are very ready to say this may be done, but not one out of an hundred ever attempts to make good his assertion by a practical exemplification. The assertion is, I can worship God as well in one place as in another. The *practice* is to worship him *no where*.

But my dear friends I deny your assertion. You cannot serve God as successfully or as acceptably in your own chambers as in the place which he hath appointed—and that for very many reasons, of which these are a few.

1. You stand in two positions, as private individuals and as members of society. Each station has its appropriate duties. As private individuals you are bound to thank God in the privacy of your closets for his many mercies, but as members of society you are bound to give public acknowledgement of the debt of gratitude lying on you and on all your fellows. Nay, your gratitude in the last case is more powerfully called for, than in the former, inasmuch as public mercies are of more importance than private benefits. How then can you fulfil this duty, while you stay at home on the days of public worship?

2. Again. In public worship there is beside the benefit done to yourselves, which at least equals any to be obtained at home, an additional advantage conferred on society by your good example,—hence, while to live without prayer in private may be mainly an injury to your own souls; to live without any public recognition of God's goodness injures others also. There is a moral influence in public worship, which is wholly lost by him who confines himself to private devotions.

3. Once more. All that influence which is the result of solemnity of place and circumstance is lost by those who neglect the public service of the sanctuary. Our own dwellings are not exclusively the places of devotion. They have many worldly and trifling associations; many temptations to trains of thought other than religious. The sanctuary of God on the contrary is exclusively a place of prayer, praise and holy services, and all its arrangements point toward those objects, hence they naturally lead the mind to serious and salutary meditations.

'But I am a professional man, and my time is so employed that attendance on public worship is impracticable!' There is only one profession to which such a plea can well be granted. The physician, it is possible, may find his time of necessity much occupied on the Lord's Day. Let those then who can conscientiously defend themselves with the argument of absorbing duties to the sick, rest on that ground, hoping and laboring that it may be but a temporary impediment. But let it not so much as be named by those whose selected hours of visiting are the stated hours of public worship, whose servants consider the church bell a signal to summon them to the door with their master's vehicles for the day's duties, and who start to visit their patients, as other people go forth to attend their churches. Rest assured a willing mind need not lack an opportunity of worship, but may soon adopt some systematic arrangements which will render our duties to God and our duties to man entirely compatible. Let us then look beneath these superficial excuses, and see and remedy the real malady—a cold heart which lies dead and unmoved amid the rich abundance of God's temporal and spiritual mercies.

AMERICAN BIBLE SOCIETY.

ABSTRACT OF THE TWENTY-FIFTH ANNUAL REPORT. May, 1841.

A review of the Society, for a quarter of a century, both by exhibiting the uncertainty of life, and the many favoring providences attending past efforts to circulate the scriptures, should stimulate all here assembled to increased exertions for the future.

Life Directors and Members.

In the course of the past year, 400 individuals have become Life Directors, and Life Members, the names of which will be published in the Report.

New Auxiliaries.

In the same time nineteen new Auxiliaries have been formed, mostly of those in the Western States. A good number of languishing societies have also been reorganized, and have commenced anew their appropriate work.

Financial Secretary.

The Rev. Edmund S. Janes who was appointed to this office one year since, will now devote his whole time to its duties and aid by correspondence, by co-operation with agents, and by visitation to the auxiliaries, to increase the funds of the Institution, so as to meet the growing wants of the times.

Reprints.

The Managers, as stated last year, have reprinted and bound in one large volume the Reports of the first twenty-two years of the Society. The volume is sold for two dollars to auxiliaries, &c. They have also printed a small pamphlet entitled 'Brief view' of the plans and operations of the A. B. Society, for the use of agents, and others, who are engaged in promoting the Bible cause.

They have furthermore been induced to publish a statement in relation to the character of translations patronized by the Society. This statement is published in the 'Extracts of correspondence' for March last, and also a few copies in pamphlet form.

Receipts.

These from all sources amount to $118,860-41, being $21,505 more than those of the preceding year. At the middle of the year the Board were apprehensive that there would be a falling off in the annual income. They are grateful, however, that for a few months a growing zeal has been manifested in many of the auxiliaries producing the happy results specified, and giving promise of still more liberal assistance in future.

Legacies.

Among the above receipts, $9,747 were from legacies. Of this sum $5000 were by bequest of Miss Mary Ann Brimmer of Boston, by hands of Wm. D. Sohier executor, and $2,292 were received from the estate of the late John Shackford, Esq. by his executor and surviving brother, Wm. M. Shackford, Esq. of Portsmouth N. H. By a recent letter from the executor (to whose generous assiduity the Board feel much indebted) it is learned that the remaining portion of the legacy will soon be paid over to the Treasury.

Books printed.

The whole number of Bibles and Testaments printed in the course of the year is 166,875. The stock in the depository is still low, and will be enlarged as fast as means can be procured.

Books issued.

The whole number issued since the last meeting is 150,202, making an aggregate of issues in twenty-five years of 2,795,698. The number issued the last year is 8,096 less than those of the year preceding. This is a matter of deep regret as all the explanations made go to show the need of greatly increased distributions. Several of the Auxiliaries have not ordered a book, in two years.

Travelling Agents.

Six persons have been engaged in this service through all the year, and nine more for a part of the year. At the present time fourteen are in commission, namely, one in New Hampshire and Maine, four in New York and Connecticut, one in New Jersey, three in Ohio and Indiana, two in Illinois and Wiskonsan, one in Kentucky, one in Tennesee, one in Georgia, and one in Arkansas. Two of the above, however, give but the half of their time. There is then one general Traveling Agent, who visits different parts of the country as the Board may need his services, and also one foreign Agent for the Levant.

Foreign operations.

Books have been sent the past year in larger or smaller quantities to Texas, to the Mohawks in Canada, to Hayti, to Brazil, to Monte Video, to S. Armenia, to New South Wales, to Beyrout, in Syria, for seamen, &c. to a German missionary in Moldavia and Wallachia, (500 copies), to the Nestorian Mission, for Jews in Germany by request a few Hebrew New Testaments.

Grants of Money.

To promote the circulation of the scriptures abroad, the following grants of money have been made: To aid distributions in France, through the Rev. Robert Baird, agent of the Foreign Evangelical Society, $942,55.

To Messrs. Ropes and Gillibrand of St. Petersburgh, to aid distribution in Prussia, $1000

To the Belgian Bible Society, on request, $500, for distributions in Belgium.

To the Board of Foreign Missions of the Presbyterian Church, for preparing and distributing the Scriptures in Northern India, $1000.

For preparing and publishing an edition of the Hebrew Spanish Old Testament at Vienna, for Jews, by Rev. M. Schanffler, $6,000

For preparing and circulating the scriptures at Ceylon, $1000.

For the same at Madras, $6000.

For the same at Madura, $2000.

For publishing the Hawaiian Scriptures at the Sandwich Islands, $5,500. The translation of the Bible was there completed on the 25th of February 1839. It is an excellent translation, and the work is eagerly sought by thousands of readers. The recent, forcible establishment of Roman Catholics there, makes it more important than ever that the Bible should be as far as possible in the hands of all the people.

To the Rev. S. H. Calhoun, the Society's agent for preparing and distributing the Scriptures at Constantinople, and the Levant, $3-501 52.

For printing the Gospels in the Grebo tongue, on the West Coast of Africa, $350.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
" " Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*

Cambridge, July 1st, 1840. july 11

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

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IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

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He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

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2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

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1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

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